of God on them that continue, & on the other side his seueritie on them, which abuse ỹ treasure & bountifulnes of his grace. And if on ỹ other side he can not know in him selfe ỹ he is a Christian chosen of God, let him sobbe & sighe before his face, & pray to him to make him partaker of his light & heauenly grace, to the end he may be out of doubt. For he that doubteth, hath not as yet sufficient light in him, seeing the efficacie of ỹ witnes of Gods spirit is so cleare and certaine in his heart in whom he is, that as touching ỹ point, there is no doubt. But we may well say that that man is blinde, peruers, & miserable, that can not persuade himself so much of ỹ goodnes, mightie power & trueth of God, as to beleue his promises which he hath made, & sworne, and pronounced so solemnely. And therefore let euery man striue with him selfe to make his election sure through a good conscience, and sinceritie of life answerable to the professiõ of his faith, & labour by al meanes possible, that the world may know in deede that it is not in vaine that he persuadeth himself, he is a Christian.

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FINIS.

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FINIS.

A VIEWE OF mans estate, wherein the great mercie of God in mans free iustification by Christ, is very comfortably declared.

By Andrewe Kingesmill.

Diuided into Chapters in such sorte as may best serue for the commoditie of the Reader.

Where vnto is annexed a godly aduise giuen by the Author touching mariage.

Seene and allowed according to the order appointed.

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Anno. 1576.

BIBLIOTHECA BODLEIANA

To the Reader.

THE authour hereof, being a very yong Gentleman, so applied the ſtudie and exercises of the ciuill lavve in the Vniuerſitie of Oxford, that he attained as much knovvledge therin as any of his time, & profeſſed the ſame in keeping of publike exerciſes vvith great commendation. Yet did he not forget (as many do) to ſeeke the kingdome of God and the righteouſneſſe thereof: but ſo earneſtly trauelled to vnderſtand the myſteries of Chriſtiã religiõ, that he thought himſelf neuer vvell ſatiſfied in any thing touching the ſame, vntil he could by vvord and vvriting giue accompt of the truthe vvhich he conceiued. VVherefore he endeuored to cõmit to memorie the text of holy Scripture vvith ſuch diligence in learning, and often repeating therof, that he could readily vvithout

boke reherse in the greke tong Paules Epistles to the Rom. and Galat. S. Iohns first canonical epistle, besides other Psalmes & chapters of the old & newe Testament. Also he exercised himself by vvriting of sundry maters, that he might grovve in iudgement, readinesse and aptnesse to teach other if at any time God shoulde call him therevnto. VVherof this treatise yeldeth som prose, vvhich he vvrit being about. 22. yeres of age: by vvhich thou maist cõceiue, vvhat fruit the Church of God in time might haue reaped of his tovvardnes, if it had pleased god in this vntovvarde vvorld to prolong his days. He estemed not so much the preferm̃et and profit, vvherevnto many vvayes he might easily haue attained by profession of lavve, as the cõfortable assurãce, and blessed hope of life eternal, vvhich he might enioy by the truth of the Gospel and the sincerite of Gods holy religion. Therfore

to

to further himſelfe herein, he ſought not only the exacte knovvledge of the greke & hebrevve tongs, but alſo for a time to liue in ſome one of the beſt reformed Churches, vvher he might, both by the doctrine and diſciplineof the goſpel, be dayly confirmed in the true vvorſhipping of God, and vvel preparedto the miniſterie of the chur che. So he ſetled himſelfe at Geneua, vvhere he remained, being vvel liked of the learned and godly, the ſpace of three yeres. From vvhence he remoued to Lauſanna, vvhere beeing too good for this corrupt vvorlde, he ended this mortall life in the moneth of September, Anno. 1569. vvhen he had liued about. 31 yeares : a Phœnix among Lavvyers, a rare example of godly neſſe amongſt gentlemen.

Iohn. 3.

¶ *God so loued the worlde that he hath giuen his only begotten sonne, that whosoeuer beleeueth in him, shoulde not perishe, but haue euerlasting life.*

A vievve of mans estate.

The first Chapter.

That many seeke the kingdome of God, and that men are directed to the knowledge thereof only by the worde of God.

IN the. xiij. of Mathewe, Christe our Saviour by diuerse Parables setteth forth and preacheth vnto vs the euerlasting kingdome of his heauenly father: and amongst other vseth these similitudes, saying: The kingdome of heauen is like vnto a treasure hidde in the fielde, which when a man hath found, he hideth it, and for ioy therof departeth and selleth all that he hath, and buieth that fielde. Againe, the kingdome of heauen is like to a merchant mã that seeketh good pearles, who hauing found a pearle of great price, went and solde all that he had, & bought it. Now I thinke there is none in so desperate a state, or so farre fallen out with himselfe, but that he is very fayne of the finding of such a fielde as is here spoken of: neyther is there anye so vnhappie a merchant, but that he would venter farre

so that he myght come to the purchase of so precious a pearle, as to haue parte in the inheritance of the kingdom of heauē, to enioy the rest of God, and to dwell on his holy hill: yea many will say, they wyl be glad to walke & wander forth the vttermoste compasse of the earth, so that they might at length track & trie out the fielde wherein lieth hidden so great a treasure: and all men will professe this merchandise, not refusing the paines to trauayle through the whole seas, so that they might in the end assure themselues to arriue at the heauenly hauen of the kingdome of God: and who is he which so farre setteth the body before the soule, that he be neuer so ryche, will not sell al to purchase that glorious iewell of eternall ioy? But (a lamentable case) fewe there are of those fayning folke that knowe the right waie which should leade them to that pleasant place of eternall reste; so that their questions are such and the like: Which is the waye? Where lyeth the pathe, that we may walke therein? so Christ talking of a redeemer and a Sauiour vnto the blind man: he thus questioneth: who is the

Iohn. 9.

Lord

Lord that I may beleeue in him: So Philip standing yet in that doubt sayde vnto Christ: Master, shew vs the father. Therfore concerning that question, Dauid the annointed of God speaketh by experiẽce: Thy word is a lanterne to my feete, and a light vnto my foteſteps. So Dauid founde the waye euen by the lightsome lanterne of Gods word: wherfore he maketh often and earnest request that that light might shine still before him: thus he sayth: O that my wayes were directed to keepe thy statutes: open myne eyes that I may see the wonders of thy lawe, make me vnderstande the way of thy precepts, teach me O Lord the way of thy statutes. Directe me in the path of thy cõmaundements. These were the light and the lanterne, the feete and the foteſteps, the way and the path wherby Dauid was directed and conducted into the field which we are nowe to seeke: and euen that commoditie whereof Dauid protesteth so generally that hée founde in the worde of God, shall be proued true in speciall experience, of those, that shall diligently marke and with earnest zeale seeke to

Iohn. 14

Psal. 119.

vnderstand this short sentence spoken of our Sauiour, and written by S. John for our learning, God so loued the world &c.

The second Chapter.

¶ How pleasantly and playnly one texte of Scripture shewethe the way to life eternall.

THis is a floure conteining in it suche pleasant iuice, that who so like a diligent Bée, should sucke ẏ same forbis store and learning, he shall say with admiration as the Prophet doth: O Lorde how swéete are thy words to my mouth? yea he shal finde that they are far swéeter than the hony or the hony combe: for beholde in these wordes is that precious pearle to be found, I mene the promise, not to perishe, héere is that inestimable treasure hidden and closed vp, as in these wordes, but haue life euerlasting: here is poynted out the fielde of fayth, where we haue to fetche that treasure: héere is also a light sette vp vnto vs, that we doe not wander in darkenesse, and so léese our way, I meane Christ that bright blasing starre, the true light of the world; final-

Num. 24
Apoc. 22

ly

ty here is as it were in a plot drawn out, the worke of oure redemption, and in a knot knit vp the whole mysterie of oure saluation: and in handling hereof, I thinke it good to vse that meanes that those do, which when they haue an hard knot giuen them to knit the like, straight they vndoe the same, and so make it vp againe with lesse adoe: you may say then here is a godly warning, not to perishe: a large promise, a ryche pearle, a worthy treasure, to haue life euerlasting: but the next question is, howe we may obtayne those promises? here is an ordinarie meanes expressed, aunswering that question, who so beleeueth in him. This is the fielde to walke in, the foote we muste trust to, euen the fielde and foote of fayth: But whom? in whom shall we beléeue? here can we not bee to lacke neyther. For Christe setteth vppe hymselfe here as a marke for our fayth to shoote at: who so beleeueth in him. Why should we beléeue in him? Here is answere to that also: beleeue he is that Prophet sent of God, the sonne, the onely begotten for vs of the father, therefore ought our faith to worke,

and

and rest on him. What moued God to sende that Ambassadour, not to spare his deare, his onely sonne: that cause also is not omitted: God so loued the world &c. it was his owne loue, his free mercy that brought this to passe: nowe (I thinke) there are no more questions to be made, no more doubtes to be moued. For if all were sayde and vnderstode, which concerneth these pointes, it were sufficient to saue a soule, and to make a perfite man of God. For beleue thou in Christ, as sent of God, as the sonne of God, considering thoroughly the loue of God by hym declared, then as truely as Christ is the truthe and may not lye, thou standest in the state of saluation, thou hast founde the fielde, & possessest that treasure, not to perish, but to haue life euerlasting.

The thirde Chapter.

That the especial loue of God is the chief cause of mans saluation, & that to the right knowledge thereof mans estate must be considered.

THus ỹ knot being vndone, let vs seuerally consider the partes & peeces therof, ỹ the very bowels of the mat-

ter

ter being searched, there may a more perfecte vnderstanding growe thereof: Therefore the firste steppe, the firste entrie towardes the worke of oure saluation, is the loue of God: God so loued the worlde. And to consider howe this loue is declared towardes man, therein consisteth the whole summe of our redemption. And the first consideration herein to be hadde, is this, as whose loue it is we speake of, for it is no vaine or light loue of man, but an assured and stedfast loue, the loue of God: who is (as S. John saythe) loue it selfe. Then what loue it is that is here mentioned. For God declareth his loue towardes vs in diuers sortes, and manyfolde are the benefits of God towardes man, as that by him we liue, we moue, and haue our being, he satisfieth the thirstie soule, and filleth the hungrye soule with good thinges: And the seruant of Abraham when he wente a woing for Isaac, tolde his tale vnto Laban the brother of Rebecca in this wise: I am Abrahams seruant, and the Lorde hath blessed my master wonderfully, that he is becom great: for he hath giuen him shepe and Beeues,

1. Epist. 4.

Esay. 107.

Gene. 24.

and siluer and golde, and man seruantes, and mayde seruantes, and Camels and asses. This was a blessing & a great token of Gods loue: but there was a better blessing & a greater loue, wherewith God embraced Abraham and his posterity, & that is it whereof S. Iohn speaketh: God so loued the worlde, &c. It is a speciall loue that is heere meant, and it needeth a speciall consideration. Therefore that we maye the better acknowledge the goodnesse of God in this behalfe, it shall not be from the purpose to remember oure first state, howe God did then shew himselfe a louing Lorde towardes vs: then to set before vs our fal, that we mighte vnderstand what we are, whome God so loueth, as S. Iohn here speaketh of loue, that God shoulde sende his onely begotten sonne to be a pledge of his loue: then howe the loue of God did worke and appeare in him: finally howe that loue might haue his full effecte in vs, by receiuing that worthy Ambassadour Christe, which is (as S. Iohn saithe) by beleeuing in him. These being treated, in whose hearts it shall happen to take roote, it will

be a seede that shall spring to that floure that withereth not, and fruite that fadeth not, as to haue life euerlasting.

The fourth Chapter.

¶ Howe the loue of God appeareth in the creation of the worlde, and in mans first estate.

FIrst therfore the loue of God did marueilously appear in our first creatiō, yea before our creation: he made all thinges for the benefite of man, and man for his owne glorie, he bestowed fiue dayes labor vpon man and his necessaries, as the booke of Genesis reporteth: He layde the foundations of the earth, and stretched out the heauens like a curtaine, he gathered the waters together, that the dryelande might appeare. This he did for the benefite of man, bringing al things into an vniformitie, that there myght be a place of habitation for man: but yet were not all things prouided necessarie for the maintenence of man, wherfore he stayd his creation vntill all suche things were prouided as his heauenly wisdome thought best to serue his turne, & out of these

thrée his first creatures, ỹ earth the firmament, and the waters, he drew out his other creatures necessarie for the vse and preseruation of man. To the earthe God sayde: Let the earth budde forth the bud of the herbe that séedeth séede, & the fruitfull trées bearing fruite according to his kinde: God saide that worde, and it came to passe, and God sawe it was good: it was good for the glorie of God principally, and it was good for the commoditie of man: Moreouer God let the earth bring forthe the liuing thing according to his kinde, catell and that whiche creepeth, and the beast of the earth, according to his kinde: it was done, it was good in the sight of God, and it was good for the profite of man: of the firmament God sayde, lette there be lightes in the firmament of heauen, to giue light vpon the earth: Then God made two great lightes, the greater light to rule the daye, and the lesse light to rule the night, he made the starres also, and sette them in the firmament of the heauen to shine vpon the earth: God sawe that it was good, firste for his owne glorie, then for the benefite of man. Of the

waters

waters God created the great Whales & euery thing liuing and moning which the waters brought forth in abundãce according to their kinde, & euery fethered foule according to his kinde, & God saw al that he had made, and lo it was very good, and al these things were made, as good for the necessitie of man. God made these creatures for man, yea & he made them blissed for man: saying, bring forth fruite & multiplie. Now when God had thus prouided all things to mans hand, & set them in so blissed estate, then came the course of our creation, then he sayd let vs make man: & how? after what forme? in what moulde was he cast? In our Image (saith the almightie) according to our own likenesse, not as other his creatures, & therfore that this high point of Gods loue, might with the deeper consideration enter our harts, Moyses repeateth it double. This God created man in his image, in the image of God created he him: neyther did he make him sole and comfortlesse, but male and female created he them: neither when he had made man, straight he cast him off, & set him as it wer a grasing with other his

creatures, so taking no further care of him, but without long delay, he gaue him his heauenly blessing, he made him a souereigne, and a ruler ouer all other his creatures, and streight gaue him possession of them: God blessed them and sayd, bring forth fruite and multiply and fil the earth, and subdue it, and rule ouer ẏ fish of the sea, and ouer the foule of the heauē, and ouer euery beast that moueth on the earth. Now beholde the loue of God towardes man in his firste creation, God viewed all the glorious workes of his fingers, and they were all pleasant in his sight, but he did moste glorie in man, as the perfection of all his workes, wherefore hée coulde not but delight in him, while he kepte himselfe in that estate: man was nowe a blessed man when God had blessed him, and blessed euery thing about him, wherfore Dauid rauished in manner with the consideration hereof, bursteth out in vehemencie of spirite, and sayth: what is man (O Lorde) that thou art mindfull of him, or what is the sonne of man that thou visitest him? for thou hast made him a little lower than God, thou

Psal. 8.

thou hast crowned him with glorie and worship, thou makest him to haue dominion ouer the workes of thy handes, thou hast put all thinges vnder his feete, all sheepe and Oxen, yea, and the beastes of the field, the foules of the aire, and the fish of ỹ Sea, and that which passeth through the pathes of the Seas: besides all this, he made him a Prince of Paradise, and placed him in a garden of pleasure, where he turned him on no side, but euery eye was full of the blessing and loue of God.

The fifth Chapter.

¶ The fall of Adam, and his miserable estate by occasion thereof.

THus God loued the world eue̅ in his first foundatiõ, wherin he shewed manifolde tokens of a fatherlye fauour towardes man, but this was not ỹ speciall loue here meante, there was yet no nede of that loue: let vs therefore nowe consider the occasion of this our necessitie, why God shoulde so shewe his mercie towardes vs as is here mentioned: let vs search the lore, so shall the salue seeme

more precious. He that can not in himselfe finde what he is of himselfe, let him loke vpon Adam, as the childe on the father, and the true image of vs all, so iustly valewing our selues, what we are whom God so loueth, we shall haue occasion to set the greater price on that loue, and it may be as a spur vnto vs, stirring vs vnto a further thankefulnesse. Nowe therefore when God had so mercifully dealte with Adam, settling him in that place of pleasure, giuing him such libertie as these wordes do import: Thou shalte eate freely of euery tree of the Garden: yet leaste the pot might set vp himselfe against the potter, least by presumption man should aduance and equall himselfe with his creator, it was the good pleasure of the almightie God to giue him this brydle to byte on, and to kepe down that stomacke which he foresawe woulde shortly swell with pride, so to restraine his libertie, as in those wordes is expressed. But as touching the tree of know ledge of good and euill, thou shalte not eate of it, for whensoeuer thou eatest thereof, thou shalte dye the death. This was the holy commaundement

Gene. 2.

ment of our heauenly father, whiche it had bene the parte of man willingly to haue obeied, alwayes to haue obserued, neuer to haue resisted: so might he haue kept his possession in Paradise. For all the benefites which God had moste plentifully bestowed vppon man, he desired but this one thing, that is, obedience to his will. This was a sacrifice wherewith he wouldo be pleased: he hath alwayes cryed for obedience, euen from the firste man hither vnto: but he could neuer get it at any mans handes, excepting Christe the righteous. For Adam how did he behaue himselfe? what obedience shewed he? he stopped his eare at the voice of the liuing God his louing Lorde, who dealte so mercifully and liberally with him, it was forgotten which God sayde, thou shalte dye, and that voice of the serpent, ye shal not dye, howe soone did that enter the eare? For the man he gaue eare to the Woman, the Woman to the Serpent, they brake the commaundemēt, they eat of the excepted trée: so the blinde led the blinde, and they fel togither into the ditch, they became subiecte to the curse of God, 1. Sam. 15.

who called them to accompt for their dis-
obedience, & gaue to euery one his seue-
rall curse; here is the point, here lieth the
matter a bleeding; this is the olde sore (as
they say) bred in the bone, that will neuer
be gotten out of the flesh, passing mans
cunning to cure, without a speciall reme-
die promised of God. O Adam how wert
thou bewitched, thou wert once in an
high & heauenly estate, but thou arte
faine flat to the earth: thou werte sure
in Paradise, but now thou art endaunge-
red to become a firebrand of hell: it was
sweete meat perchance thou tastedst, but
thou shouldest haue remembred y sowre
sauce that followed. Coulde not these
blessings and manifolde benefites, recey-
ued of thy creator, coole thy presumptuous
courage? coulde not the feare of falling
into the contrarie plagues and calamities
stay thy wilfull appetite? O howe didst
thou forget that threatning, thou shalt die
the death, that double death, the due re-
ward of thy sinne? But thou shouldest
haue bene obedient: obedience had bene
the waye to haue kept thee vpright, but
now thou hast receiued thy wages, the

wages

wages for sinne is death. Whilest thou kept'st thy selfe within the bounds which thy louing Lorde hadde appoynted for thée, then wast thou an happie Adam: O thanke God for that: notwithstanding art thou vnhappie and in miserie, thanke thy selfe, thy selfe will sinne for that. Thou wast once in the fauours of God, he shewed himselfe a most fauourable father vnto thée, whilest thou behauedst thy selfe as an obedient childe: but nowe hath he iustly turned thée of. Thou wast once the frée friende of God, but nowe art become the sworne seruant of sinne, and bondslaue of Sathan: this is spoken as by the mouth of God. Then are you my friends, if you doe what I commaunde you: nowe therefore arte thou an enimie vnto God bycause thou hast neglected his holy commaundement. Whosoeuer committeth sinne, is the seruant of sinne: therefore arte thou Adam out of Gods seruice: he that sinneth is of the Deuill: thou hast sinned Adam, therefore arte thou not of God. Thou didst once receiue a blessing at Gods hande, thou didst feele no part of paine, God rated alloge-

Rom. 6.

Iohn. 15.

Iohn. 8.

1. Iohn. 3.

ther for thée, thou takest no care for thy selfe, thou wast warme without clothes, naked without shame, satisfied without travel, thy meat was put into thy mouth. God hadde so blessed euery thing for thée, that the earth, the herbes, the trees, the catteli, the foules, the fishe, they gaue thée their fruite and yelded their ener ease of their owne accorde, in the meane while mightest thou take thy pleasure in thy garden: but now thou hast sinned Adam, therefore must thou harden thy handes to labour, thou must let thy shoulders to heuie burthens, thou must bute thy breade dearely with the sweate of thy face: this might haue bene foreséene: hadst thou not sinned, thou needest not haue sweated: but there is no remedie that man may finde. Thou art sicke Adam, thou are sicke vnto deathe; thou hast prouoked the wrath of God, thou hast caused him to pour out his vengeance, and to open his cup of curses. O beholde howe the wrath of God being once kindled, ouerrunneth the whole worlde, for the disobedience of man: se what a flame riseth of the burning sparke of sinne: As before in obedience man was

blessed

bleſſed, ſo in diſobedience of the iuſtice of God muſte he nædes be curſed: hearken therefore vnto the dreadfull iudgement and hard ſentence pronounced vpon diſobediente Adam: thus ſayth the Lorde, by cauſe thou haſt eaten of the træ whiche I commaunded thée thou ſhouldeſt not eate of, Curſed is the earth for thy ſake: in ſorowe ſhalte thou eate of it, al the dayes of thy life: thornes alſo and thiſtles ſhall it bring forthe vnto thee: in the ſweate of thy face ſhalt thou eate breade, til thou returne to the earth: thou art duſt, & to duſt thou ſhalt returne againe. *Gene.3.*

O lamentable ſal, O pitifull caſe, wherin thou nowe ſtandeſt (Adam) ſo cladde and clogged with the intollerable burthen of ſinne, ſo ouerwhelmed with the bloudie floudes of Gods vengeance and curſes, ſo pitifully and plentifully poured out vpon thy beade, and beſides this, he may no lõger enioye his paradiſe, he is diſpoſſeſſed thereof, he is baniſhed, he is turned abrode into the wide worlde, whereas nowe he might not ſo much as come neare the træ of knowledge of good and euill, for the which he ventred ſo far, neyther might any longer enioy any part of that libertie,

as to eate of al other the trees and fruites of the garden, & lost also the sight of ỹ tree of life. These are the wages of sinne payde as debte due vnto a sinfull and disobedient man: Let vs therfore by this knowe our selues what we are: What is Adam? he is but dust, he is hated of GOD, he is ashamed of himselfe, he is cursed, he is sicke with sinne, he is deade, he is twice deade, subiecte to mortalitie, and subiecte to eternall damnation. Crie out then (Adam) giue thy Children warning, that they maye knowe themselues, tell them in what case thou standest, and what an inheritance thou hast purchased for them. Thus sayth your father (O children of men) he that hath eares to heare, let him heare. I was once a man, a free man, a blessed man, full of life as God had breathed into me, the light shining rounde about me, the mercie of God embracing me on euery side: if I beheld the earth, there was blessing for me, ingraued as it were in the herbs, the flowrs & the fruits thereof, turning me to the firmamẽt, ther I sawe the sonne, the mone, the starrs, in them was God to be seene a blessed God,

likewise in the waters there were innumerable tokens of Gods tender mercie towards me: so far was I in the fauor of my creator, I might stand in his presence enioying his ioyfull countenance, yea, he made me like vnto his own Image: But alas wretch that I am, whē I was in honor, knew not my self, forget my duetie, & became far vnlike to my God, not like to my selfe, but altogither like vnto a beast, yea, rather worse thā a beast, for behold ỳ dul ore knoweth his owner, & the simple Asse he knoweth his masters crib: but I man, nay the shadowe of man, a very worm & no mā, I could not bear the yoke of my creator, I would not herken vnto his voice, I denied him my seruice, I haue sinned I haue sinned, therfore I am worthily rewarded: I presumed & am therfore brought low. I aduanced my self, & therefore I am throwne downe: I haue eaten without need, & therefore I am subiect to hunger, I pine alwayes for desire of the fruit of that pleasant garden. I thirste as the Harte after the waters of those sweete running riuers, I am become of the seede of God the childe of wrath, I am cleare

Psal. 49.

Esay. 1.

altered, I haue lost the light, I walke in darknesse, of a blessed creature I am become a cursed caitise: Where may I rest my selfe? I haue sinned, and my sinne is euer before me, against thée alone, against thée (Lord) haue I sinned: I dare not present my selfe in thy presence, I tremble at thy voyce, I am ashamed of my selfe. Whither then may I flée? what stay may I finde? I sinke in sinne. O that sting of death, howe it piereeth me. O death, O graue, yours is the victorie, and thou Sathan mine enimie how ruefully thou roarest? thou standest with open mouth readie to deuour me, & I finde yet no defēse: Thou subtill serpent that driewest me into this net, how thou spettest thy poyson, howe busie art thou about my héele? how faste hangest thou? howe suckest thou my blonde? O that I coulde shake thée off, or that I might bruse thy heade: And thou True, which shouldest be my comfort, thou hast as muche néede of comfort thy selfe: thou shouldest haue comforted me, but thou hast deceiued me, and thy selfe also: we are become a cursed couple: and with my creator I finde this comfort, thou shalt

die

die the death: verily it had bene better for me neuer to haue bene made, than so to haue fallne into the handes of the liuing God. This might be a true confession of Adams follye, and the description of his estate after his fall: wherein we haue to consider what we are of our selues without Christe, euen as it were sworne enimies, and at vtter defiance with God.

The sixt Chapter.

That all Adams posteritie are ioyned with him in the same guiltinesse of sinne, and so stand in the same miserable estate.

NOw the matter standing at this stay, if God did so stretch his mercie, as ỹ he woulde vouchsafe to take vs into his fauoura gaine, & to make attonemẽt with vs, if we maye perceiue him notwithstanding our frowardnesse to receiue vs as his childrẽ, then if we did not worthily estéeme that loue, we were worthy double damnation. But let euery man be thus minded that he standeth in case like with Adam. Let euery one consider his necessitie and search his woundes, and see what

what nede he hath of suche a medicine: for some peraduenture there be, hauing so little taste of the truthe, that they will say: what tell ye me of Adam? what haue I to doe with him? Other not considering their owne infirmitie, in whome the impostthume of sinne lyeth so hidden, that they will beare themselues as whole and sound, whereas within like painted Sepulchers, they are full of corruption, hauing nothing in them to shewe when they shall come to be opened, but ruskis and rotten bones, and suche sayings procede from them as doe declare their hollowe hearts puffed vp with painted hipocrisie and double dissimulation: These men will say I am not like Adam, or if I had bene in Adams case, I would haue loked better before I had made so rashe a leape: But, O thou man, dissemble not with God, iudge thy selfe leaste thou be iudged of the Lorde: searche the bottome of thy conscience, take thy glasse in thine hande: is it a true glasse? what then findest thou there but ỳ very face of Adam, be it neuer so well coloured? It is true, it is to true, euery one of vs are faine,

we haue sinned euery mothers childe, as truely as we are the sede of sinfull Eue, it is but vaine to say this, if I had bene in Adams coate, for we haue each one of vs in our coates cloathed a sinfull Adam: or to say, if I hadde bene in his case, for euery mans skinne is the case of a sinner: May we maye not so ridde our handes, we cannot washe our fingers so cleane but that itche of sinne will sticke faste what soeuer face be set an the mater. O thou man that yet knowest not thy selfe, that art so benummed of thy senses, that thou feelest not the serpent whiche lyeth gnawing at thy heele, whiche sleepest in a deade slumber, and feelest not the sting of deathe fast fixed in the esshe, whyche breedest in thy breste the consuming worme of sinne: awake out of thy slumber, stande vp and hearken to the cry of Esdras in his disputation wyth the Aungell: O Adam (saythe he) what haste thou done? for in that thou haste sinned, thou arte not fallen alone, but thy fall also redoundeth vnto vs that come of thee: and so saith the Apostle: that by one man sinne entred into the world, and death by sinne, and so

2. Esdr. 7.

went

went death ouer all men, for as much as al men haue sinned: this floude of sinne, it goeth with a higher streame thã the floud of Noe, that went euen ouer the top of the Arke, for so saith S. John, the whole world is set on wickednesse. Thus do they say of vs, and we can make no better of oure selues: we are lost, euery one of vs haue gone astray, we haue lost our selues in ỹ wilde wood of worldly wickednesse, following that blinde guide our owne wilfull appetite. Adam he gaue the first onset, and we brake not the araye: he brake the yce, and we are lept into the ditch: we are all hong on one hook like fishe taken with the baite, for we haue tasted of the cup of short sweete concupiscence: and as

2 Esdr. 8. Esdras saith, we and our fathers haue all one disease, meaning sinne that shrewe amongst the shepe of Gods pasture: we are al sicke of sinne, that is the griefe that Esdras complaineth of. Ieremie. 31. The fathers haue eaten a sowre grape, and the childrens teeth are sette on edge withall. This Prouerbe did the people vse in the time of Ieremie, murmuring against God, as though they were punished for

the

the offence of their fathers: But thus saith the Lord: euery one shall die for his owne iniquitie, euery man that eateth the soure grape, his teeth shall be set on edge. Now what father, what childe is it that hath not tasted of the sowre grape of sinne? Dauid maketh thy confession: wee haue sinned, we haue done wickedly wyth oure fathers: recken al the children to the last, all the fathers to the first, who is it that hath not eaten with Adam? the Apple, that grape, it sticketh yet in our teeth, we are all choked with the core of carnall concupiscence: that subtill counsell of the Serpent which deceyued the first man, it will also deceiue the laste, that venime hath infected the whole race, the whole brode of Adams birdes: Dauid hee thus saythe, of no worse man than himselfe, I was borne in iniquitie, and in sinne hath my mother conceyued me: Beholde no sooner conceiued in Eue, but as soone deceyued of the Serpent: and this hath God to lay against vs as he doth against the Israelites: Thy first father hath sinned, and thy teachers haue transgressed against me. Seeing then we haue tasted *Psal. 51.* *Esay. 43.*

one meate, saying that wée haue sucked sinne of the forbidden fruite, what waye wée loke but for to bée serued of the same sauce, euen that bitter gall the dreadfull curse of God to turne to dust, and to dye the death: In this state stande wée, vnlesse God take pitie on vs, we are laine, we lie flatte on our faces, we are become dustie & deadly, we can not helpe our selues, but as the byrd taken in the nette, we lie fast fettered, our owne eyes not seruing vs to espie any way to winde out: wée are not able to moue our fœble legs, nor to stretch forth our wearie handes, our soules are sicke, our hearts are faint, we must néeds yéelde to our enimie, and be taken as prisoners of Satan that fierce Serpent and fierie Dragon.

The seuenth Chapter.

That the sinne wherewith God may charge euery one of vs, can neyther be bidden by vs, nor excused by blaming any other.

NOwe by this we maye consider our fall, that wée are losse without some special remedie, and that we haue no part in

Reade and reade again.

in Paradice, wee are in darkenesse wythout light, sick for sinne, panting for breth, and bleeding to death. But yet before we despaire, let vs looke about vs, & see whither we can espie any hooke to hang oure hope on: let vs conferre and take counsell with our father Adam what is to be done: if there appeare any staffe to stay on, let vs there catch holde, if we haue any thing to say for our selues, it is good to speake in time. What then shall we say? how shall we begin with God? let him that thinketh himselfe best speak first: Wil he say thus: I am righteous: I walke vpryghtly, I haue recouered my selfe with good workes: eyther I am not fallen, either I haue deserued to be restored againe? Such indeede was the saying of the Pharisie iustifying himselfe, so he layed out before God his fardle of fastings, his rustie packe of almes and tithes: but howe sped he? the nearer the Churche hee made himselfe to bee, the further hee was from GOD, hee departed home righteous in his owne eyes, but so muche the more vnryghteous before GOD. O playe not the Phatisies, forget not your selues whose children you *Luke* 18.

are, what else but the childe of perdition, O earth, earth, that thou shouldst make so much of thy selfe. Nay this is not the way to recouer the lost Paradise: this was that fooles Paradise whereinto the Galathians were brought, and wherefore S. Paule rebuketh them: O ye foolishe Galathians, who hath bewitched you? are ye foolish (saith he) to seeke your perfection in your flesh? Take heede then. S. Paule counteth thee but for a foole, if thou go that way to worke, as to saye myne owne deserts shall rayse me vp from my fall: no it will be but a vaine bragge in thee, and the encreasle of thy sinne, to say, I haue no sinne, that were but to proue thy selfe a lier: for if we saye we haue no sinne, we deceiue our selues, and the truth is not in vs, nay in so saying we make God a lyer, so farre as lyeth in vs: this therefore is but a stolne feather, belonging to a better byrd, it is the armes of our heauenly king Christ, it is his ensigne wherewith he triumpheth ouer his enimies to saye this: who of you is able to reproue me of anye sinne? let vs not robbe Christe of his honor, let vs not make Gods of our selues:

Gala 3.

1. Iohn. 1

for who is good but God? To say that we are guiltlesse before the iudgement seat of God, in that we shall haue a thousande witnesses against vs, euen our owne conscience crying and conuincing vs: It were a better waye to confesse our selues sinners, for that waye there maye be some hope: for if we acknowledge our sinnes, God is mercifull to forgiue vs, and to cleanse vs from all vnrighteousnesse: This waye did the holyest of all take: for what saith Dauid that chosen of God, hee crieth: against thee, against thee onely haue I sinned, and my sinne is euer before me: this was the confession of the father, and his wise sonne Salomon whom God had endued with such giftes, what hath he to say but guiltie? wherfore he maketh his prayer, and as it were aforehande bespeaketh the mercy of God for him and his people, for he foreknewe (as he saith) that there is no man which sinneth not: and he maketh this question: who can saye I haue made myne heart cleane, I am cleane from sinne? And Iob a iust man (as the markette of mans iustice goeth) he saythe vnto God holding vp his hand: I haue sinned, what

1. *Iohn.* 1.

Psal. 51.

1. *King.* 9

Prouer. 10

that I doe vnto thée: And Paule the elect vessel, doth not hée also say guiltie, when he protesteth thus of himselfe; I knowe that in me, that is, in my flesh ther dwelleth no good thing: nay he felt the burthen of sinne so heauy on his backe, that it causeth him to crie with a great grone and déepe sighe: O wretche that I am who shall deliuer me from this body of death. And the holy Apostle Peter what sayde he but guiltie, when he sayd vnto our Sauiour, depart from me (O Lorde) I am a sinfull man. Let vs therfore followe the wise counsel of the wise sonne of Syrach. My sonne (sayth hee) iustifie not thy selfe before the Lorde, for hée knoweth thyne heart: This accompt therfore muste we make of our selues: we are bare Adams and naked Eues, we haue nothing to hide our sinnes, but the more wée seeke to cloake them, the more they doe appeare, our own workes they be but figge leaues, they will not hide our nakednesse, we shall bee ashamed of them, and will bée faine to hide our heads from the presence of the Lorde, when the cole of the day cõmeth, that he wil cal vs to accompt. But why

Lo. 7.

Rom. 7.

Cap. 7.

why do I compare them to figge leaues? the Prophete hathe made a meeter comparison of them: what is our righteousnesse like vnto? it is almost a shame to speake of them as they deserue: they are (sayth he) like vnto a cloth bespotted with the flowers of a womā. O shameles hypocrites that can present the most holy God, with the shamefull cloutes and filthy ragges of their owne righteousnesse, and offer that a price of their redemption. Hath not God then left a lawe of righteousnesse by the which we shal be iudged? Yea verily. But who wil stande to the trial thereof that he hath kept that lawe? he that thinketh that iustification cōmeth this waye, lette him harken a little to the doctrine of S. Paule. By the lawe (sayth he) commeth the knowledge of sinne, *Rom. 3.* that is, it proueth vs guiltie, it conuinceth vs of vnrighteousnesse: and there is the office of the lawe: but concerning our iustification, we knowe (saythe hee) that what so euer the law saythe, it sayth it to them which are vnder the lawe, that euery mouth may be stopped, and all the worlde founde culpable before GOD.

And this is his conclusion: therefore by the workes of the lawe shall no fleshe bee iustified. Nay let vs not take thys waye, let vs rather craue a pardon than pleade the law: for that we see is a bone that choketh vs alliif we stande vpon the plea, we are sure to be caste in the great debte of sinne, and after to be throwne in that prison of darkenesse, neuer to be let loose againe; no not til we haue payde the vttermost farthing. Yet then we slide, we fall, here is no holde to be had, no reste to bee founde: whiche waye then shall we nowe turne vs? Shal we seeke excuses to cloake our offences? Shall we saye this man or that man prouoked me to wickednesse? had not this cause bene, I had not transgressed; neyther will this cloake serue vs; it is not able to keepe off the smoking raine of Gods wrathe, whiche is poured downe out of heauen vpon all vnrighteousnesse. This way was fyrst of all sayed, but it would not preuayle with God: for when GOD called Adam to reckening and sayd, why hast thou eaten of the tree whereof I commaunded thee that thou shouldest not eate? then did Adam put it

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ouer to Eue. and so sayde, the woman whiche thou gauest to me, she brought of the tree and I did eate: then God called the woman, saying, why hast thou done this, and she sayde the blame vpon the Serpent, hauing no more to say but this: The Serpent beguiled me and I did eate. But God helde not Adam excused by Eue, nor Eue by the Serpente, euery one of them beareth his iniquitie, and they drinke all of one cup, that is, of the curse of God: so he that giueth euill counsell, shall haue the reward of euill, and hee that followeth euil counsell, bycause he hath sinned, hee muste be payde with the wages of sinne; here then are we as far to seeke as at the firste, here then are we as farre out of the way as before, here is no sure ground for vs to stand on, yet that sting of death sticketh as deepe in vs as euer it did.

Without Christe is nought but desperation.

The eight Chapter.

The distresse and dispaire of man, in the vieuve of his owne wickednesse.

HOwe then? is there no remedie to be founde? must we needes lie still swea-

tingin the greace of our own fleshly wic-
kednesse: is there none to deliuer vs from
this body of death? if it be so, then sucke
on Serpent, thē death take thy pleasure,
then craue thy righte: graue open thy
mouth: Hell swallowe vp thy portion:
for thou God hast forsaken vs, thou hast
yeelded vp all thy righte: whyther shall
we flee then: where may we find rest for
our soules? Thy face (thou myghty one)
is alwayes againste vs; we sweate, we
burne, we frie with the furie of wrath, al
places are to hote for man to rest on, so
Psal.130. is thine indignation kindled. If I saye I
haue done iustly, then thou repronest me
as a lyer: if I haue sinned, then thou wilt
streightly loke vnto mee, and wilte not
holde me guiltlesse of mine iniquitie: and
seing thou markest iniquitie straightly,
who shal abide it? Wherfore then hath
thine handes fashioned me? O that I had
Iob.10. perished in my conception, and that none
eye had seene me, and that I were as I
had not bene, that my graue had ben my
mother; beholde I goe and shall not re-
turne, euen to the land of darkenesse, in-
to a land I saye darke as darkenesse it
selfe,

selfe, into the shadowe of death, where is nowoer, but the light is there as darkenesse, my dayes ~~are~~ the smoke, and my life as the shadowe. O ye wormes I am your foode, O corruption thou art my father, O ~~death~~ thou art my mother, out of thee was I taken, and into thee I return, to thée I bequeath that wtiche I hadde from thee, this lumpe of earth, this masse of flesshe. To whome shall I betake my spirite? I maye not long possesse it my selfe, seeing thou wilte not haue it (thou holy one) I muste nedes yelde it vp as a praye vnto myne enimie.

ad

earthly

The ninth Chapter.

That Christe from the beginning hath bene, is, and shall be the only stay and comfort of all sortes of men.

BVt thou sonne of manne staye thée a whyle in patience, doe not so give ouer thy soule, as to saye thy sinne is greater than it may be forgiuen: humble thy selfe, acknowledge thy rebellion, but dispayre not, cast not thy selfe headlong into Hell: is there no remedy to be found on earth? then lifte vp thyne eyes to heauen: there

is a comfort, there is a comfort comming, there is a saving healthe in hande: thy wounde is greate indede, but there is a strong medicine a tempering: thy fall was grieuous, but thy rysing vp shall bee as wonderfull: many and mightie are thine enimies, but there is one that shall fight for thee, whose name is the Lorde of Hostes, and hee shall subdue all power. Beholde thy creator hath not vtterly cast thee off, thou hast found fauor in his sight. S. Iohn saith, God loueth the world, yea, such store of mercie there is wyth God, that although wee were his enimies, yet hee is become our God againe, and wyll stand an enimie against our enimies: and although hee seeth that the imagination of mans hart is euill euen from his youth, yet he doth not vtterly cast vs off: Goe to then Lorde we beseech thee, we haue seene thy iudgements how terrible they are, we are full fedde wyth the gall of thy bitter vengeance, now if it bee thy good pleasure, turne thy face from our sinnes, and blot out our offences, create in vs a new hart, renew a right spirit in our bowels, shewe thy selfe once againe a mercyfull GOD:

Gene. 8.

we knowe we are not worthy to bée called thy children, we haue ſinned againſte heauen and againſt earth, they bare part of our curſe: againſte thée, againſte thée haue we ſinned: but if it be thy good pleaſure, turne thy louing countenaunce towardes vs. Surely there is mercie wyth God, he hath heard the gronings and afflictions of his people, hée is moued wyth compaſſion and pitie towardes vs: béeholde, we that were ſhattered in pieces, lying ſtill in the ſounde of ſinne and buried vp in death, the Lorde of his infinite goodneſſe, goeth about to gather vs vp and to ſet vs vpright againe, he intendeth to caſt Adam in a newe mould, and to make him a newe creature, not of earth earthly, but of heauen heauenly. For there is a Lambe a killing whoſe bloud ſhall waſhe awaye our ſinnes, there is a ſtone framing, it ſhall bée layde in Sion, it ſhal fall vpon our enimie, it ſhall grinde his beade and cruſhe it in pieces: wée are but héele hurted, but hée ſhall be wounded on the head. And it ſhall be thine owne childe (Adam) thyne owne ſéede (Eue) that ſhall thus ſubdue the Serpent. So god and

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gracious is the Lorde, he promiseth victorie, his owne mouth hath spoken it, and wyth his mightie hande hath he brought it to passe: for God so loueth the worlde that he hath sente: what hath he sente? euen that saluing seede, that that innocent Lamb prouided from the beginning, he hath sent his onely begotten sonne bringing with him that pearle, not to perishe, with that heauenly treasure, to haue lyfe euerlasting: heere then maye wee caste anchor, al other remedies failing vs, this is it we muste truste vnto, this is the sure pledge of Gods fauor towardes vs, without this comforte we had bene altogither comfortlesse, but nowe is our ioyfull and plenteous. This is that ioyfull tydinges sent from heauen, brought by the Angell, belonging to al, as well as to those ioyful shepherdes: be not afrayd (saith the angel) for beholde I bring you tidings of greate ioy, that shall be to all the people, that vnto you this day is borne a Sauiour in the citie of Dauid, which is Christe. O glorious daye, wherein shineth suche a sunne, the verye sun of God, the bright sunne of righteousnesse: in that day so bryght were the beames of

Luke. 2

mes of the sunne, that they shyned euē into the dim eyes of Abraham: this was the glorious day which he saw with such ioy. *Iohn.8*

Now by this is God truely become the God of Abraham, Isaack, and Jacob, here is the performance of the heauenly promise and blessed bargain made for him & vs all betwixt Abraham and his God: for when it might seeme a hope against hope, that aged Abraham should haue any such seede, & the Lord knew that Sara would laugh and wonder at his worde, yet the Lorde of his loue wherewith he loued the worlde, established his couenaunt wyth them, that in them should all nations bee blessed, (yea, we of England & Irelands, haue our part in his blessing) and of Sara kings also should come. And to cōfirme vs in opinion that this is the very true promised seede by the whiche Abraham should become a blessed father, and we his happie Children: and by the which Adam should subdue the Serpent, S. Paul proueth vnto vs, arguing of the forme of the promise, he saith, not to the sedes (as speaking of many) but, & to thy seede, as of one, as though hee hadde sayde: of all the *Gala.3.*

Kings

kings comming of Sara, yet was there
but one by whome we shall obtaine the
kingdome of heauen, of all the sede of
Abraham whyche was innumerable as
the starres of the heauen, and the sande
of the sea shore, yet was there but one
sede whyche brought this blessing wyth
it, and that was as hée there sayth, onely
Chryste, and as S. John here speaketh, the
onely begotten sonne of God: for it was
not that earthly Isaack, that fleshely
sonne of Sara: but it is this heauenly
Isaack, the onely begotten sonne of God,
that bringeth his blessing on hys backe,
neyther was it that Iacob the begotten
of Isaack, but the onely begotten of God
in whome the promise was performed:
this is that wise warie Iacob, that sup-
planteth and vndermineth all enuious
Esaus: this is the mightie and sturdie Is-
rael, that subdueth all powers, to whome
al knées (be they neuer so stiffe) shal crouch
here beneath and aboue in earth, in hell,
and in heauen: this is the very sede out of
which springeth all blessing, all that are
blessed among the begotten of men, it is
by this begotten of God, this sede blesseth

both

both the begetting and begotten, the sonne and the father, the first as Alpha, and the laste as Omega: without this heauenly Iacob, had that bene but a detested Esau, and not a beloued Iacob: without this Isaack, had that other bene in worse case than wilde Ismael, and in this Isaack stode the chiefe ioy of Abraham, yea before Abraham was, this Isaack was: for but in respecte of him had blessed Shem bene an accursed Ham: it is written that Noah found grace in the sight of the Lord: had it not bene for this gracious Lord, he had not founde suche grace, for it was the hope of this grace giuen by Christe that bore the Arke, and saued him from those roaring floudes. And this Isaack stode by Abell shadowing him with his blessing, while Caine was cursed: and this is the selfe sede that saueth Adam from the serpent. And that blessed among women the mother of our Sauioure, wherein stode hir blessednesse, but in that ỳ Angel saide, Thou hast found fauor with God, for loe, thou shalt conceiue in thy womb & beare a sonne, and shalt cal his name Iesus: and she of her selfe: from henceforth shall all

Alpha.
Omega.
Gene. 6.
Luke 1.

nations call me blessed. From that tyme when God had so shewed his fauour, as that she was ouershadowed by the power of the highest, & had cõceiued that fruit of the wombe, then from that time became she blessed, & not she onely, but all those nations calling hir blissed haue part with hir in the blissed sæde, in the conceiued fruite Jesus. This therefore is the loue, where with God so loueth vs, that he sending his onely begotten sonne, his dearely beloued Christe, we stand in possibilitie to become the blessed sonnes of blessed Abraham: let vs therefore the children with our father reioyce in this day, whereof the Aungell speaketh, and whereof the Lorde himselfe sayth: Thou art my sonne, this daye haue I begotten thée: This day was such, as many Kings and Prophets desired to sée, yea happy were they that were so happie as to hope for this day: for all the blessed among the fathers rested in this hope. This was the comfort of Jacobs sœble spirite nowe entring into ỳ graue, for thus he gloryed before his son Joseph visiting him in Egypt in his sickneſſe, and to him was it ioifull ty-

Psal.2.

tydings to hear that saying at his fathers mouth: God almightie appeared vnto me at Luze in the the lande of Canaã & blessed me, in the which blessing was cõteined the promise of the hoped and performed sauiour: & a litle before his last breath, he declareth his hope by these wordes: O Lord I haue waited for thy saluation: and this was the comfort wherewith the prophetes comforted themselues and the people of God: declaring it in suche sorte as though the insensible creatures, the heauens and the earth, the mountaines and the valleyes should be refreshed withall: such was the prophecie of Esaye. Reioyce O heauens, and be ioyful O earth, burst forth into prayse O mountaines, for God hath comforted his people, and will haue mercie on his afflicted. And by the prophet Zacharie thus said the Lord: Reioyce with great ioy O daughter Sion, shoute for ioye O daughter Jerusalem, beholde thy King cõmeth vnto thee. And by Micheas: And thou Bethleem in the land of Juda art not the least among the Princes of Juda, for out of thee shall come the gouernour that shall fede my

Gene. 48.

Gene. 49.

Cap. 49.

Cap. 5.

people Israel: and to the comforte of the Gentiles thus he saith, speking as it wer to his Christe: Beholde thou shalt call a nation that thou knowest not, and a nation that knewe not thee shal runne vnto thee, because of the Lord thy God, and the holy one of Israel: thus was Christe alwayes a comforte for the hope of the fathers to rest vpon, and by him was their hope ful with ioy: So did God loue them his chosen of Israel, that he hath sent the the gouernor that should fede his people, he hath sent them the good shepeherd that should saue the lost shepe. But this loue is further that it resteth not in the compasse of Ierusalem, for S. John saith, it is the loue wherewyth God loued the worlde. God hath sent his sonne and he hath sent him, as wel for the light and ioye of the Gentile, as for the glory of the Iewe: and we that knew not God may now know him: and nowe if fayth fayle not, it shal please God as wel to be called the God of Englande as the God of Israel: for he hath sent the promised seede of Abraham, that shall blesse the one nation as well as the other, and he hath sente his sonne to be-

Esay. 55.

bestowe his loue vpon all partes of the worlde, that in him al people shoulde be blessed.

The tenth Chapte.

¶ What Chryste is, and in what state he wrought the worke of our saluation.

NOwe this hitherto spoke, we haue bene thus farre in the fauor of God, and haue tasted howe gracious the Lorde is, that we know, euen for the loue he beareth vnto vs, he hath sent vs a redeemer, whiche shall be a reconciliation for vs, and shall quicken vs lying in the shadowe of death, that we might not perishe, but liue for euer: and who it is that he maketh our redeemer, as by the flesh the blessed seede of Abraham, a true man, and yet the onely begotten sonne of God, him he hath not spared to make a Welfanger of saluation vnto the worlde: and this we knowe, that God hath not giuen him to any other, rather than to vs, he is our Sauiour, if we be so happie as to receiue him, for we being grafted in Christ, are members of that worlde which God so loueth: Nowe adding to this, the know-

ledge by what meanes Christe wrought this reconciliation, how he hath throughlye appeased the wrath of the father whiche we sée was so kindled against vs, and vnderstanding what price he peyde for our redemtion, then shal the loue of God appeare vnto vs by a brighter light, & as it were in a clére sunne shining. Oure Sauiour saythe, my father worketh and I worke, we haue séene the worke proper to the father, in that he hath sent the sonne: and thus farre forward we sée our Sauiour in his worke, as that according to the determinate will of the father, he is come downe into the earthe, and hath debased himselfe to the base estate of our fraile flesh, so by this, the work of our regeneration is in a godly forwardnesse, now doth Adam beginni to moue himselfe, to ware warme, and to reuiue with a newe spirit: here lyeth the Serpent a bléding, but by this is not the victorie gotten. Let vs sée then howe Christe quitteth himselfe, and reuengeth our quarell: What force? what weapons doth he vse? far other than man would imagine. He ouercommeth with kindnesse: his armour is prearbing.

paynes,

paynes, patience, shame, rebuke, reproch, harde handling, euill entreatie, taunts in the teth, and sclaunderous reportes, scornes & scourgings, false accusations, vniuste iudgement, and in the ende, bitter and bloudye death. This was the maruellous working of God, that oure Sauiour shoulde passe those harde pykes to saue vs from the swoorde of the enimie, And beholde as sone as he entred into the world, he straight gaue the onset, he felte incontinently of our infirmities: for see the Lorde of Dauid, the king of kings in his byrth howe simply he lyeth wrapped in swadling cloutes: Thus is it described in the Gospell. A stable was his best house, and a cratche his Cradle, for (saythe the Euangelist) there was no roume for him in the Inne: whose was the earth, and the store thereof, at whose commaundemente were the heauens, there was no roume for him to reste in. Well therefore might that cõplainte be made to the confusion of vnkinde & beastly man: The Foxes haue holes, and the birdes of heauen haue nests, but the sonne of man howe is he entreated: he hath not *Luke.2.* *Mich.8.*

whereon to reste his heade: Neither was he suffered to haue that litle roume wyth reste, but he was faine to flée touche, and to auoyde from Bethléem into Egypt, as when Herode in his furie sent forthe his slaughter men, and bloudie butchers, with this cōmaundement, that they should slea al the male children that were in Bethléem, and in al the coastes there of, from two yeares old and vnder, seking thereby (as it was forewarned by the Angell) to murther the childe Jesus, whom he heard should be borne King of the Jewes. Such a welcome hadde our Sauiour into the world, and afterwarde in processe of time being conuersant in Hierusalem, and the countrey about, with what trauell preached he the kingdome of God? & how few receiued that glad tydings? howe many a myracle did he? and what thanks had he? and how smal were the number of suche as beléeued, and woulde be content to bee called the followers of Chryste, not disdayning the name of a Christian? Now when he was most busy about the work of our saluation, as when he was moste occupied in féeding with the worde, and

con-

conuerting by miracles, the reporte that many made of him, it was no better, but that his owne helde hym as a straunger, some sayde he was a sinner, some a seducer of the people, some a glutton and a drinker of wine, some a man starke mad, yea, & some gaue him this good word, that he wroughte by the power of Belzebub: Bitter wordes for the sonne of God: yet this was his paciẽce to beare. Of the better sorte, some tooke him for Elias, some for John Baptist, and some were so good as to cal him a Prophete: but fewe were there found of faithfull Peters, that iudged so right of hym, as to say, Thou art the sonne of the lyuing God. And wyth whome had our Sauioure his conuersation here on earthe? he was to be had in suche reputation, as of whome the almightie father forespake by thys Prophete, euen hym that was bothe a king and a Prophete: I haue set my king vpon Sion myne holy mountayne: and suche a one was he, as Dauid acknowledged to be hys Lorde and souereygne: The Lorde sayde vnto my Lorde, sitte thou at my right hand &c. It had bin ther-

Luke.7

Psal.2.

Psal.110.

foze the parte of Pzinces to baue bin al-
wayes in bys pzesence, and the duetie of
Kings to baue kept bim company, oz ra-
ther to baue attended on bym, as whose
shoe latchet they were not wozthy to vn-
lose: But true is the Pzophet in his say-
Psal.2. ing. The Kings and Pzinces of the earth
they assembled and bente themselues a-
gainste bim: there was no company noz
comsozt with them foz the meeke King of
Sion, and the powre Pzince of Jerusalem.
Foz we se howe Herode persecuted and
hunted him, as the Foxe the sheepe, from
Bethleem to Egypt, from one place to a-
nother, and it was treason to Cesars per-
son to call Chzist a King, he might not be
taken foz Cesars friende that would
speake on Chzistes parte to mainteyne
Iohn.19. bys kyngdome. But oure Sauiours
kyngdome was not of thys wozlde, there-
foze no maruell though the kings of the
earth were so cruelly set againste hym:
Psal.2. Our Sauioure was also the annointed
of God, a Pzince, and a pzincely Pziest
foz euer, of whose body Melchisedech was
Psal.110. the shadowe, he was that Wozd-admit-
ted and authorised to teache, with that

heauen.

heauenly and thundering voyce of the father, that is my beloued sonne in whome I am well pleased, heare hym: it woulde haue besemed therfore those high priests, looked they neuer so high, that ruffling garde of Pharisies, those greate Doctors the Scribes, to haue had their conuersation with him, of whome they should receiue their saluation: if they had harkened to him then mighte they haue reckened themselues wise, if they had followed that good shepehearde, then mighte they haue gloried truly, as otherwise they dyd vainely, that they had bene the leaders of the blinde. But Christ was not for their tooth, neyther any meete man for their company, he was a stone cast aside of those builders, although hee approued hym selfe the chiefe corner stone: they could not reproue hym, yet they refused him: they myghte find no fault with him, yet he could find no fauour with them, he put them many times to silence, and stopped their mouthes in reasoning and argument, yet they spared no wordes in misreporting him; he soughte all meanes to winne them, yet they disdayned him

as one vnworthy to haue place amongst them: for when that carnall spiritualitie, the high Priests & presumptuous Pharisies sawe that Christe and his doctrine began somwhat to be accepted of the people, they thinking that a derogation to their worships, sente out theyr officers to
Iohn. 7. take Christe as he was teaching in the temple: but these officers although they came with full purpose to haue apprehēded our sauiour, yet so were they rauished with hys heauenly preachings and wonderfull wordes flowing from hym so plentifully, that they had no power to dos their purpose, but returned agayne, making thys answere to their maisters, neuer man spake like thys man: but so was not the malice of those hypocrites stayed, & with suche wordes they stormed and stamped against him continually, saying vnto those their messangers: are ye also deceiued? dothe any of the Rulers, and of the Pharisies beleeue in him: but this people which knowe not the law are cursed: So did the Serpēt deceiue them, that they did stil spit their venome against that vnspotted lambe that sought their saluation:

they belde hym accursed that followed Christ: this suffered our Saviour: ỹ high Priests could not loke so low as to enterteine hym amongst them: the Pharisies and Scribes in their owne conceit were to wise, to holy, & to good, to take him into their company: it shoulde haue stayned their good name to be called Christians, it was not for their worships to haue professed themselues the disciples of Christe: so was our Saviour an abiecte, an outcast, and made of no reputation, he was disdained bothe of Priest & Prince, and this is maruellous in our eyes. But it was the good will of God, so to prouide for vs, that we should not perish: for Christe hereby hathe approued himselfe the true annointed, the selfe Saviour and very Messias, and David also a true Prophet, saying: that the head stone of the corner *Psal.118.* shoulde be refused of the builders: they made no more of Christe than a stone to stumble and to spurne at: where then had our Saviour his cõuersation? he betoke himselfe (as he disdained not the name of a christian comming to heale the sicke) euen to be amongst Publicanes and sinners:

there

there was his company: to visite poore Publicanes, and to saue simple sinners that was his comfort. This was the cõfortable tydings that he had, to send Iohn Baptist into prison, The blind see, the halt goe, the leapers are cleansed, the deaf heare, the dead rise againe: This was his garde, he was still busie about these, the blinde, the Leaper, the lame, the deafe and the dead: in the meane space where was the rich, the wise and the welthy? May they would not be taken for Christes souldiers: but the poore (sayth he) receiue the glad tidings of the Gospell: and happie it was that al fell not besides, but that ther stode some at receite to receiue the precious sæde sowen by our Sauioure: thus we sæ a greate pæce of the loue of God working in his sonne our Sauioure: for what loue is this, that the sonne of God shuld so humble himself to set vs in honor with his heuẽly father, but yet ỹ greatest pæce of loue, and the chiefe token of gods mercy towards vs, is yet behind, and that which is vnspoken is more than all that hertofore hath bin spoken: & that doth S. Paule set forth after a most reuerẽt sort,

Luke 7.

howbeit

howbeit no man may vtter it with wor-
thy words: that place which I mean is in
the seconde to the Philippians whome he
exhorteth by the example of Christ to hu-
militie, and wherein for our purpose is to
be sene the loue of God working in hys
only begotten, euẽ to the vttermost point
that may be imagined within al the com-
passe of loue, and in that he procedeth by
degrée, gathering vp in shorte summe all
whiche is spoken in our former wordes
concerning our Sauioure, that it myghte
enter into vs with a déeper consideratiõ:
this is his saying: let the same minde be in
you that was euen in Christ Iesus, who being
in the forme of God, thought it no robberie
to be equall with God, but he made hym-
selfe of no reputation, and tooke vpon him
the forme of a seruante, and was made like
vnto men, and was founde in shape as aman.
Here let vs staye a while, and deuide
Paules sentence, kéeping backe that
whiche followeth, vntill we haue some-
what considered this parte of Gods loue,
Christe the sonne of God a verye God, a
glorious God, equal with the father, (and
no wrong neyther) is come downe frõ the

bright heauens to the bare earthe, is content to be made of mans mettall, taking on him very flesh, wel pleased to be cast in the mould and simple shape of man, no whit disdaining the wombe of a woman, contente to be called the seede of Eue, and laying aside his glory, and as it were hyding his godhead, emptied himselfe of al honoure, becomming of the sonne of God the sonne of man, like vnto man, a very man, a seruant of men, and what else but a slaue, to saue men: if there had here a stay bene made, yet might not the loue of God but seeme maruellous towardes man: But that which followeth in Saint Paule, that is much more maruellous, that cannot but inflame the hearte of the Christian with the loue of God, & breake the stony stomack of the infidel. To what may I then compare those wordes following? it is a thunderbolt that me thinkes should sound through the whole heauens, piercing the clouds, and shaking the foundations of the earthe, bringing with it a smoking fire, by the heate wherof the very mountaines melte lyke ware, ioyned with a wind that hurleth downe the high

Ceders

Cedars of Libanus: Harken then (O heauen) giue eare (O earth) see the loue of the almightie: he (saith the Apostle) euen that glorious God, beside that he became mã, in his manhode he humbled himselfe and became obedient; with what humilitie? howe farre was he obedient? euen to the death: what death? the death of the crosse. Thys is that speciall loue, God so loueth the world, that he hath giuen his sonne to be a sacrifice for our sinnes, to be slayne, that we might not perishe, and to die that we might haue euerlasting life.

The eleuenth Chapter.

A description of the passion of Christe, and the profite that commeth thereby.

But yet that this loue might enter deeper, and take a more grounde rote in our hartes, let vs somewhat consider the death of the Lorde, let vs see what a preparatiue he had to his cup, let vs marke the maner of his death, and let vs behold him with our inward eyes in hys pangs as he hangeth on the crosse: thys therefore did our Sauioure forewarne his dis-

ciples what should become of him, wherin we haue also a warning to consider the loue of God: Beholde (saith he) we goe vp
Matth. 20. to Jerusalem, and the sonne of man shall be deliuered into the handes of sinners, vnto the chiefe Priestes & vnto the Scribes, & they shall condemne him to deathe, and shal deliuer hym to the Gentiles, to mock, and to scourge, and to crucifie hym. This did our Sauioure foresee as a God, and fulfill as a man sent to redeeme men: firste when the tyme of hys temptation drewe neare, hys schollers began to scatter and flée from hym vntill they lefte hym cleane without company and comfort. For some fainting by default of faith he draue away with a word, whē he
Iohn. 6. gaue them that lesson cōcerning ỹ eating of the flesh and drinking of the bloude of the sonne of man: thys is a harde saying (saye they) who can away with thys? so they gaue ouer schoole and followed their maister no further. Then thoughte our Sauior good to make much of his twelue, and therefore to holde in them, that they shoulde not start lykewise, be turned vnto them as it were grating kindnesse on

them

them with thys pitifull question: and wyll you also goe from me? Peters stomacke was yet somewhat stout, wherefore he answered the question with thys other: Master to whome shall we goe? thou hast the wordes of eternall life. That was Christes chicke captaine: it was to be thought he would haue abidden the brunt, but of hym it shall be sayde after. Nowe by thys time Christ had but his chosen twelue with hym, and yet one of them was but a traytour, yea a diuell. For in that heauy feast and last supper, whereat he toke hys leaue as it were of his disciples, then began Satan to stirre himselfe, to assaulte and sift the simple soulders of Christe, and toke full possession of Iudas to worke by him that horrible treason against our poore Prince, which sought by kyndnesse to ouercome his enimies: for be as sone as he had receiued that choaking morsell the soure sop, he got him out about the Deuils businesse, seeking our sauiours death and his own destruction. And for his farewel, saith Christe, that thou doest, doe quickly, for belyke he felte panges of temp-

station alreadie vppõ him, wherefore vppon this his departure, hee comforted himselfe and the rest of his disciples with those and the lyke sayings as did declare the prouidẽce of God the Father in hys behalfe: verily (sayeth hee) it goeth wyth the sonne of man as it is written of hym: it was wrytten, hee that eateth breade with mée, lifteth vp his heele agaynsteme. Luke.22. Psal.41. Whyles that Judas and these bloudie merchantes were busie about theyr bargaine, valuyng that innocent and sauing soule at.xxx.siluerlings, Christ with part of his Disciples went vp into the Mouñte Oliuet to make his prayer: where howe bitter were his temptations? In what an agonie was hee? when those bloudye droppes of sweate trickled downe along that sweéte glorious face? what deepe sighes did hee fetche? out of howe beauie an hoart did these sayings proceede: firste to his Disciples, saying, my soule is verie heauie vnto death: then in his lamentable prayer: O my father, if it bee possible, let this cuppe passe from me: and yet in this distresse hee humbled himselfe, submitting his will to the will of his father. Luke.22

Howe

Nowe after this fitte was paste, and hée had ouercommed that temptation, beholde those Wolues that bloudie bãd appoynted by the high Priestes and Pharysies cõmeth oute with theyr Lanternes & lightes, as to make search for a theefe: with staues and swordes, as against a rebellious traytour, laying handes on hym as on a mischieuous murtherer. And who was theyr Capitayne: euen that lost childe Judas, he became theyr guide: hée tracked oure Sauiour in his waye, hée led those murtherers ouer the brooke Cedron, he brought them into the Garden, where they founde that litlie sheepearde with his small flocke, that meeke hennie hauing no where to hide his heade, with his little brode of Chickens trembling & shaking about him for feare, loking for succour vnder the shadowe of his winges, who himselfe was nowe destitute of al earthly aide: this also might not but augment his sorowes, that in the selfe same place in that garden, where they had so oftẽ gathered togyther to theyr comfort, and where Judas himselfe had bin diuerse times fed at our Sauiors hand with the sweet bread

Act. 2.

Iohn. 18.

of life, there he should be gyuen vp to the hands of sinners: & how was he betraied? Euen as that lamentable questiō importeth, Iudas betrayest thou the sonne of man with a kisse? Whiche was to saye, thou whom I haue chosē of many a thousand, one of my twelue familiars, thou vppon whome I haue bestowed so many good turnes, to whome I haue geuen frely so many good lessons, vpon whome I haue wasted so many woordes, thou that eatest bread with me, thou that dippedst in one dish with me, dost thou lift vp thy heele against me, and tread me vnder thy fote? thou that prouidedst for the sustenance of my body, art thou become the betrayer of my soule? whose saluation I haue sought by so many meanes, doest thou thirst my bloud? for whome I am content to laye downe my life, art thou become my hāgman? Commest thou vnto me with the face of a friend, and giuest me vp to mine enimies? Callest thou me maister, and wishest me the curse of the crosse? Gyuest thou me a kisse, and woundest my harte? These sighes no doubte came vp with that question. Nowe by this time had

Luke. 22.

Iudas

Judas done hys parte, he myght go hang hymselfe: In thys case then we sée our Sauioure, howe he standeth as a poore prisoner deliuered into the hands of hys mortall enimies, being hymselfe an immortall God. He that might haue had at hys call a legion of Aungels to deliuer him, is yet contented to become a prisoner, a captiue and as a captiue, rather than he woulde breake off thys worke of our redemption whiche he had brought so neare to perfection. What then followed? the shepeherde was stricken, and the sheepe were scattered: and alas poore Peter what resistance maist thou make? Put vp thy sword, and harken what thy Sauioure saithe: yea let vs al harken to that voice of humilitie: shall I not drinke of the cuppe which my father hath gyuen me? So Christ stil fighteth with pacience euen till he maketh his enimies his footestoole: for beholde he is bounde wyth pacience, by the bande, the captaine and the officers of the Jewes: so as it was appointed of him, he was led as a sheepe brought before the sheerer, to Annas that sharpe sheerert: then was he turned and tossed

Iohn. 18

from one to another, from post to piller, from the Foxe to the Wolfe, from Annas to Cayphas, from Cayphas to Annas againe, and still fast bound for feare of scaping. O what an heauie sighte, what a payne was that for Peter, when he sawe hys Master standing lyke a forsaken soule, and a pitiful prisoner in the hall of the high Priest? Now where was that stout courage when he saide, though all men bée offended for thée, yet I wyll not? He followed hys maister indéede; but a farre off for feare. And when hée came to the dore of the high Prieste, in what a traunce, in what a terroure was he? where was his sword? now wher was his heart, whē the maid moued hym this questiō, art not thou one of this mans disciples? what had he then to answer? he made then a flat deniall of hys maister, he was none of his disciples, he knewe no suche man as Christe was: and nowe was it tyme for the cocke to crowe, for Peter to fall a wéeping and a howling: there was Christe left alone and giuen ouer on euery side, for the shéepe they were al dispersed. Now that guiltlesse Lambe

Math. 26.

with

with what a sorte of wicked wolues was he beset? There was Anna, the fyrste, Caiphas the high Priest, Pilate the president, ther was the assembly of Scribes, the flocke of Pharisies: but thankes be to God the heauenly father, his Christe had pacience ynough for them al. There was in that Lambe blonde ynough for those grædy wolues the rulers and gouernors, there were bones ynough for those hungrie dogges the Scribes, and flesh to satisfie that swarme of adders the Pharisies: for all those there was pacience ynough with our suffring sauiour, being ready to beare what soeuer burthen they might deuise to oppresse him wythall: for they bounde hym, they made a scorne and a mock of him, turning him into a strãge disguised apparell, platting a crowne of thornes vpon hys heade, adding thereto thorny and gauling wordes, beyng haled and tolled to and fro betwixt Pilate, the Priestes and the people: one crying on this side, behold the man, in despite of his omnipotent godheade: on the other syde another company crying, hayle King of the Iewes, in contempt of this eternall

Iohn. 19.

kingdome: and yet for further tryall of his patience ſome blindfelded hym, ſome buffetted him, ſome moſte ſhamefullye ſpued theyr ſpettle on his face: then was hée tormented alſo wyth Pylates bitter ſcourge, & yet no reſiſtance made Chriſt: remedie was patience: but that was not thought ynoughe, neyther ſcourging would not ſerue: therefore he muſte bée committed againe to the handes of Pylate, hée muſte be examined, witneſſe is ſought, & falſe witneſſe is brought in agaynſt the truth it ſelfe, yea although Pylate himſelfe, coulde not but thus depoſe for his innocencie, ſaying & repeating it often: I finde no fault in hym: wherefore yet thys friendſhip was ſhewed of Pylate, that the people contented, he ſhoulde bée let loſe according to the cuſtome of the Iewes: This was the greateſt curteſie that Chriſte founde: he was ſet againſte Barrabas: an holy God compared wyth a wicked murtherer: for ſo did Pylate put it to the peoples choyſe, ſaying: Will ye that I let loſe vnto you Barrabas, or Ieſus whiche is called Chriſt: naye, if Chriſt ſhould haue nowe ben let at liber-

Ioan. 19.

Math. 27.

tie,

tie, then had the Priestes his enimies frō the beginning lost al their labor: wherfor Mathewe reporteth that they counselled the people to quite Barrabas, and to aske Christ to be crucified: wherefore the saying and condemination beyng referred vnto them, when they cried for Barrabas that he might be saued, then Pilate speaking somwhat fauourably as he durst, on Christes part, sayd, what shall I do then with Jesus? the answere was, let him be crucified. And Pilate demaunding again, what euill hath he done? That question might not be heard, because it could not be answered, but the more they cryed, away with hym, crucifie him. This was that rufull crie that Christe was content to heare, for all the loue of God that was and should be declared by hym towardes the worlde, he had this reward, crucifie him, crucifie him. After this hard sentence, as a lamb to the slaughter, so was our Sauioure let out of the Citie to the place of his executiō, hauing the cōpanie of his Crosse, and bearing it part of the way himselfe: Now must our Sauiour be serued as the Serpent in the wyl- *Iohn.19.* *Num.21.*

der-

derneſſe, he muſt be lifte vp to the croſſe: beholde he drinketh the cup of that curſe: (Curſed is he that hangeth on the tree:) This is the true repreſented Iſaacke, that humbleth himſelfe to the aultar a ſacrifice for ſinne, and the Lorde ſuffereth that bloudy knife withdrawn frō Iſaack, to fall vpon his onely begotten ſonne, and to pierce his precious bowelles, that the water mought runne out which ſhoulde waſhe away the ſinnes of his people. O Chriſtians, O men and brethrē, this was ours by right, but Chriſte is contented to beare our burthen, he is contented to dye, to dye the death, the ſhameſull deathe, the curſed death of the bitter croſſe. Nowe behold the Lamb of God, that taketh away the ſinnes of the worlde: O thou ſonne of man ſée what the ſonne of God ſuffereth for thy ſake, ſée how he is tormented let his panges enter a little into thy hart, that thou mayſte cōſider the loue of God towardes thée, lette that pitifull ſcricke of our Sauiour alwayes ring in thyne eare, as when he cryed, my God my God why haſt thou forſaken me: for ſo did the ſorrowes of death gripe him as thoughe he had

Iohn. 3.
Gene. 22.

had indéede bene forsaken of his father: wherefore he suffered him to be layde in the graue also, that he might tast of al our infirmities as wel vnder the earth as aboue: howbeit nowe was it time for the Lord God to glorifie his sonne in the heauens, which had glorified him on ỹ earth, wherefore he might not leaue the soule of his dearely beloued in the graue, nor suffer his holye one to sée corruption: but hath rayled hym vp to his ryght hande, there to reigne with glorie vntil he make his enimies and our enimies, (if we be true Christians) his footestole: and thus with the glorie of Christ doth the loue of God fully appeare towardes vs: for in all this hath God and his Christe sought our saluation: for the sonne of man came for no other purpose, but to saue that which was losse, and by these meanes in summe hath he atchieued the ende of his message: he was deliuered to deathe for our sinnes, and rose againe for our iustification.

Psal.15.

Matth.18.

Rom.4.

The twelfth Chapter.

¶ How only faith wrought in vs by the spirit of God, and grounded vpon the word of God, maketh vs partakers of the fruit of Christes death.

THus is that worthy worke finished. Nowe may Abrahã reioice with ful ioy, for his promised seede is performed, and he hath poured out his blessing most plentifully vpõ his faithful children: now is Adam truly made vp a new creature, & thus far is he in the fauor of God, y he hath sent his only begotten son to purchase him his pardon: God said in his indignation: thou shalt die the death: (but so hath the sonne pleased him, that he nowe cryeth:) thou shalt not perishe, but haue life euerlasting. Nowe shalte thou liue, for so God loueth thee that Christ hath dyed in thy stead: now mayst thou stand vpright, for so God loueth thee, that his Christe hath laine for thee: Christe is rysen, and beholde he so loueth thee, that he offereth his gentle hande to rayse thee together with himselfe: he hath deceyued the serpent that deceyued thee: he shall make his enimies his footestoole, and he hathe

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troden thy enimies vnder his féete, for this is thy séede that bathe crushed his heade: he hath obtained a crowne of glorie, and he maketh thée also a glorious conquerour: Al this no doubt did S. John consider in the loue of God, whē he wrote this worthy saying of our Sauiour, God so loueth the world, that he hath giuē his only begotten sonne, that he should liue with vs, bicause we were deade to him, that he shoulde dye for vs, to the ende we might liue with him, that he should enter into the earth, to make vs an entry into ỹ heauens. We haue by this séen some shadow of the maruellous worke of God concerning oure redemption: we sée the louing worke of God the father, whose proper praise it is, that he hath sent his sonne: we haue séene also the painfull worke of God the sonne who hath suffered as we sée: nowe haue we to consider the worke of the holy spirite likewise, whose worke it is that we enioye those benefites sente vs by the father, & brought by ỹ Sonne: for in whose hart that spirit worketh not, to hym is the Crosse of Christe altogether fruitlesse, to him is Iesus no Iesus,

that

no Jesus. i. no saviour

that is, no Sauiour: and he may inioy no parte of that loue of God which bringeth life with it: for what? now God hath sent his sonne, is that sufficiente for vs? haue we without any further adoe taken possession of heauen? are we streight by this in the bosome of Abraham? shall we now take no further care? is ỳ Crosse of Christ accepted an excuse, indifferently for all? shall euery soule be saued? May let no mã deceiue hymselfe: Christe indeede hathe made an entry into Heauen, he hath set open a gate vnto vs: but yet a straygbt gate where fewe shal enter: net her yet is the gate of Hell cleane shut vp: no it standeth wide opẽ with a gaping mouth, and many shal go that way. In the generall flocke, Christe hathe his sheepe, and they are the fewer: he hath also his goates, and they are the greater part. There is in Gods field good corne, but that is ouergrowen with euill chaffe: there be some likewise that shall be receiued with the right hand: O happie are they, for Christ is theirs altogyther: there are also whose place is prouided on the left hand: O vnhappie are they, for they haue no parte in

Christe:

Christ: let vs therfore loke vnto our sal-
uation whiles yet the light shineth, for as
much as there is a little flocke which that
good shepheard hath chosen to himselfe,
let vs get into the folde with thē, and fol-
lowing his counceil, let vs strive to enter *Luke.13.*
in at the strayt gate, & that in tyme, least
the dore be shutte against vs, when it shal
be to late to knocke: Christ is set vnto vs,
let vs beware that we receiue him: Christ
hath brought this reward with him, to as
many of vs as do receyue him: (that we
shoulde not perishe, but liue for euer.) Let
vs therfore prouide, that we leese not oure
part in that precious pearle: what then is
there nowe to be done? Verily now we
haue seene the loue of God declared by
Christ, there is but one steppe betwixt vs
and home, but one worde betwixt vs and
lyfe euerlasting: neyther hathe the ho-
ly Euangelist left that out of his place: for
those are the fotesteppes he poynteth out
vnto vs, the loue of God ỹ father, the pa-
tience and crosse of Christ, finally faith, ỹ *Galath.6.*
good gift of the holy Ghost: for this is the
condition: whoso beleeueth in Christ sent
from God, he should be sure not to perishe,

but to haue life euerlasting. Nowe then must we make prouision for beléeke, that faith faile not, this must be al our care: for what shal it profit vs though Christ come into the world, and come againe, if he be not receiued of vs? By faith he must be receiued, or else he must be refused: his owne receiued him not saith S. Iohn: and why, but for lack of faith? for to as many as receyued him, to them he gaue power to be the sonnes of God: and what were they? euen to them sayth he, that beléeue in his name: accordingly as S. Paule saith to the Galathians, by fayth are ye the sonnes of God: the beleuers then they are the beloued sonnes of God, they are ý right receiuers of Christ: when that Christ the glorie of God, first appeared amongst vs, thē did the Angelles proclaime peace betwixt heauen and earth, and from God good will towards men: for Christ indéede is the true Melchisedech, that is, the King that brought peace wyth hym into the world. But what shall all this auayle vs, if we beléeue not? for so sayth our Sauiour himself, he that beléeueth in the sonne hath euerlasting life, and he that obey-

Cap. 1.

Cap. 3.

eth

eth not the ſonne, ſhal not ſee lyke, but the
wrath of God abideth vpō him: ſo wrath
remayneth for the infidell, what then for
the faythfull? there is peace kept in ſtore
for him as for a faithful ſubiect to the king
of peace: for we beeing iuſtified by fayth,
haue peace with God through our Lorde *Rom. 5.*
Jeſus Chriſt: that is the ſaying of the A- *Luke 2.*
poſtle: Chriſte is appoynted for the fall
of many: who are they but the faythleſſe?
he is ordeined alſo to bee the riſing of ma-
ny: and who are they but the faythfull?
for ſo ſayth oure Sauiour likewiſe, (who *Iohn. 3.*
can not belie himſelfe,) hee that bleeueth
in him, he ſhall not bee condemned: hee
that beleeueth not is alreadye cōdemned,
becauſe hee beleeueth not in the name of
the onely begotten Sonne of GOD.
Chriſt is alſo a ſtone of diuerſe operatiōs: *1. Pet. 2.*
hee is a precious ſtone, and hee is lyke-
wyſe a ſtumbling ſtone. To whome
then is it precious but to ſuche, as by ioy-
ning the iewel of fayth there vnto, haue
the right vſe thereof? So ſayeth the
Scripture. Beholde I put in Sion a
chiefe corner ſtone electe and precious, *Eſay. 28.*
and hee that beleeueth therein ſhall not

be ashamed: & here Saint Peter maketh this conclusion, saying: to you therefore which beléeue it is precious, this part is for the beléeuer, nowe must the infidell take that which is left: they baulting for want of the steadie foote of fayth, make themselues of Christ a stone to stumble at, and a rocke of offence: although Christ be set vp vnto them a signe of saluatiõ, yet they like the Cocke on the dunghill, do spurne him aside, not knowing what vertue there is layde vp in that precious stone, for such as by fayth doe finde him: wherefore that Prophecie is their portion: whosoeuer shall fall on this stone, he shall be broken: and on whome soeuer it falleth, it shall grinde him to powder: the misbeléeuers they stumble and lie vnder the stone: they fall, and are fallen on: therfore must they be broken, and that grinding stone shall grinde thẽ to powder. O the rocke of infidelitie that maketh Christ the rocke of offence, that rocke it is that shattereth our shippes, that shoteth vs on the sandes, but the anchor of fayth fast fired on the sure ground Christ, hauing holde by his word, that neuer deceyueth him that hopeth for helpe,

Esay.8.
Math.21.

helpe, that saueth vs sounde from storme and tempest, from al winde and weather, he maketh sure worke that worketh by ẏ worthie and sure instrument of faith, and he buildeth once for al, ẏ hath Christ laid for his foundatiõ, directing himself alway by the right rule of his worde: or they that come to that liuely stone, they are a spiritual house as Saint Peter saith, yea they are the sure groũded and glorious temple of the liuing God: thus thẽ we being builded vp by faith, & casting anchor on Christ, nowe let the floudes arise, let the windes blowe, yet stande we sure, for we beléeue in him that wil sée we do not perishe, those that are in that raging sea of ẏ wilde wicked worlde, they séeme to stande in great daunger of shipwracke, but if we enter the Arke by fayth with Noe, (for S. Paule attributeth his fauour vnto fayth) thẽ let ẏ Pyrates come, let Satan assaulte vs, yet are we harmeles, Christ is on oure side, what maye preuaile against vs? not sãds, not Rockes, not stormes nor tempestes, no windes ne floudes, nor fire nor water, no not al the power of Satan, not the gaping gates of hel shall moue vs a whitte.

1. Epist. 2.

Heb. 11.

Such cõmoditie doe those finde that be so happie as to enioy ẏ inestimable iewel of faith: but those ẏ haue no experiẽce hereof, & fæle not the force of faith, they make light of the matter, not sæking Christ by faith, nor faith by his word, & therfore no maruell though they be stil ouershadowed with death, & being in darknesse comprehended not the ligdt: how should they be-

Rom. 10. læue except they heare: faith commeth by hearing, hearing of ẏ word of God. They then that haue lost their hearing, howe shoulde they finde fayth: where the sæde of the word is not sowne, how should the fruite of fayth spring: howe may they enioy Christ or any part of this loue that re-

Iohn. 5. ceyue not his witnesses: The Scriptures (sayth Christ) they beare witnesse of mẽ.

Cap. 20. These things saith S. Iohn, meaning the contents of the Gospell, are written, ẏ ye might belæue that Iesus is Christ the sõ of God, and that in belæuing ye myght haue lyfe through his name. Wherefore vnderstande ye that vpõ this double point standeth the whole course of oure salvation: art thou in the right waye: therefore then it is, bicause thou hast followed

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the counsel of our sauiour, saying: Searche the scriptures. Art thou out of ỹ way? The cause learne of Christ: ye are deceiued, not knowing the Scriptures. This is the marke wherewith Christ marketh his sheepe: by the voice we know our shepeherd, and by hearing we are knowne of him: my sheep heare my voice (sayth ỹ good shepeherd) and I knowe them and they followe mee: Thus knowe where we haue to fetche faith, that wée bée not to seeke on this side, where we finde also how God loueth the worlde, in prouiding so mercifullye the liuely foode of his worde, that our soules faint not in sayth: but let vs treade a little déeper in thys matter, and that wée maye value faythe somewhat néere the worthie pryce it shoulde beare with vs, let vs consider howe the market goeth with vs, let vs consider in what case wée stand: then shal we sée what seruice faith will doe vs: first this we knowe, that we haue but borrowed breath, & that lying in our nostrelles, as the scripture speaketh: our life what is it but a plaine warfare? wherin we haue either to yéeld or to ouercome: we vnderstand with what enimies

Iohn.5.

Math.22.

Iohn.19.

we are beset, as that wily witch the worlde, the prowde swelling fleshe euer rebelling agaynst the spirit: the serpēt and his sede dayly spetting out his fierie flames & venimous poyson vpon vs, Satan I meane that ramping roring Lion cōtinually seking & searching how to deuour vs. Now he that must abide the brunt of such a battell, and hath to encounter with so fierce and cruell aduersaries, as whome we see dayly murthering many a soule, it is necessarie ỳ such a souldiour shoulde go wel appoynted to ỳ fielde. Wherefore in this behalfe it shal be good we follow the counsel of Saint Paule, who speaketh not without booke, but of experience (for hee fought a good fight) his councel is, that we put on the armour of God, and this is the furniture ỳ he appointeth for to arme such a Souldiour as we seke. Ye wisheth our loynes to be gyrded with veritie, hauing on the brestplate of righteousnesse, oure fete being shod with the preparatiō of the Gospel of peace: But aboue all (saieth he) take vnto you the shield of faith wherewith ye may quenche all the fierie dartes of the wicked: and Saint Iohn

Ephes. 6.

likewise

likewise, strong in the spirite. he giueth vs good instruction, and warneth vs whiche waye we may winne the fielde. Al that is borne of God (saith he) ouercometh the worlde, and this is the victorie that ouercommeth the world, euen our fayth: then he addeth this question with his answere: who is it that ouercommeth the worlde, but he whiche beléeueth that Iesus is the sonne of God? And S. Peter also when he had declared what an aduersarie we haue of the deuill, as that lyke a roaring Lyon he séeketh to deuour vs, then maketh he this exhortatiõ shewing howe we may stande agaynst the assaultes of Satan: resist him (sayth he) stedfast in the fayth. Thus is fayth commended vnto vs of all hands, as a shielde to defende vs in all assaultes, and as a sure tryed weapon to conquere and beate downe to the dust, the diuell, the worlde, and al that stande agaynst vs: it is Christ in déede that hath gotten the victorie, but suche is his loue, he dothe not enioy it alone, but he giueth vs part also. Thus he comforteth vs lyke a captayne of courage: be of good chéere, for I haue ouercommed the worlde. Ye

1. *Epist.* 5.

1. *Epist.* 5.

Iohn. 16.

fought the fight indéede, he hath taken the forte, but he giueth vs the spoile, and is cõtent ỳ his victorie be accounted our victorie: so speaketh Saint Paule, acknowledging the loue of God therein: Thankes
1. Cor. 15. be to God (sayth he) which hath giuen vs victorie through our Lorde Jesus Christ: € howe hath Christ giuen vs the victory, but as he sayth, faith quencheth the fierie dartes of the wicked: and as Saint John sayth, our faith in Christ ouercõmeth the worlde: and as Saint Peter exhorteth, by stedfastnesse of fayth to resist the Deuill: Suche is the maruellous vertue of true beliefe, that by it we enioye all the fruites whiche spring so plenteously oute of ỳ flourishing rote of Jsai: for Christe
Ephes. 11. had subdued sinne, so haue wée by fayth in Christe: Christe by death hath ouercommed death, so haue we by faith: Christ is proued by suffering a Sauiour, and wée by faith are saued: Christ by his resurrection hath purchased to himself an euerlasting kingdome, and wée ryslng in hym by faith are ioyned in ỳ purchase: Christe by nature is the sonne of God, so are wée of his grace by fayth: finally Christ is altogither

togither ours by fayth, which doth incorporate al Christians into his mystical bodie: Christ (as Saint Paule sayth) is our peace: how but by fayth? as he sayth, we being iustified by fayth haue peace wyth God: and the Apostle sayeth ỳ the righteousnesse of Christ is our righteousnesse, and howe is that but by fayth? Christes holynesse is our sanctificatiõ, his iustice is our iustification: al this commeth by none other meanes: than as Saint Paule declareth, when Christe dwelleth in oure heartes by fayth, we are filled wyth all fulnesse of God: such then is the force of fayth, that with this one counter we may shortly cast the whole summe of oure saluation. For art thou not deade to God, but lyuest vprightly before hym in holynesse and righteousnesse? then hatte thou fayth, for the iust lyueth by fayth. Art thou wicked and sinfull: no marueyle if thou hast not fayth, for whatsoeuer is not of fayth is sinne: thys is the rote, we are the trées, the rest as oure good workes they are but flowers and fruites. Nowe suche as the rote is, suche is the trée, and such as the trée is, suche is the fruits: for

Ephes. 2.

Ephes. 3.

Abacuc. 2.

Rom. 14.

Christ

Christ maketh no more differẽces of trées and fruits, but as in the Gospell. Either make the træ good & his fruit good, or else make the træ euill & his frute euill: and what is that that maketh this difference but faith the roote of al righteousnesse? for vnlesse by this meane we be truly graffed in Christ the true vine, all that we doe, it were as good vndone, as good neuer a whit as neuer the better: we make but wood for the fire, it is in effect nothing, but as he saith, without me ye can do nothing: and our workes whatsoeuer shew they haue, if they be not rooted in Christ by faith, they are neither figges nor grapes, but verie thornes and thistles: wel may they grow for a while, but they may not flourish lõg: euen as herbes ỹ growe in the shadowe, neuer wel weathered with the warme sunne: or rather as the grasse on the house top which lacketh his roote, and therefore although it springeth in the Sommer season, yet it soone withereth in the Winter, & the mower neuer filleth his hand withal. Let those thẽ that séeme fruitful in good workes, cõsider of what roote that springeth: for the beléeuer worketh wel moued

Iohn. 5.

by

by faith, and his fruite is life euerlasting: but the mysbeléeuing hipocrite he worketh of glory, and he hath his rewarde, missing farre of the right marke of righteousnesse: al that he maketh is marred for lacke of beléef, his works are nought but bare leaues of the fruitlesse figge tree, they are but paintings and shadowes, mockings & apish toies in cõparisõ of that iustice of the iust liuing by faith: for what is he ỳ flourisheth neure so much in is painted grapes and wel coloured fruites, which is able to please God, vnlesse he be ỳ true tree, plãted of the heauẽly father, in the faith of christ: what fruit is it that God will allowe vnlesse it be set by fayth of ỳ true vine: doest thou fast: well done, if it be done in faith: doest thou giue aimes to the poore: doest thou breake thy bread to the nédie: doest thou cloth the naked, and succour the harbourlesse: Good fruites verily, therfore belike they come of a good tree, whose roots is fayth, watered with the precious blood of our Sauiour. Doest thou withdrawe thy handes from iniurie: then doest thou beléeue of likelihood: doest thou suffer wrong with pacience: a good signe it is that thou art

art alreadie iustified by fayth: and al those with such like good workes of mẽ, of themselues they are not meritorious, but with fayth they are acceptable: for so generally speaketh the Apostle: without faith it is vnpossible to please God. Marke, this infidelitie hath with it an impossibilitie: but contrariwise if thou haue fayth, feare not, for that bringeth a possibilitie: so large is the promise of Christ speaking to the beléeuers: Nothing shal bée vnpossible vnto you. Oh great is the force of fayth, as the whiche to withstande it is impossible: a little fayth is muche worth, and will go farre, yea, although it be but as much as a graine of Mustarde séede, it shal plucke vp the rootes of sinne, yea let ỹ diuel, cast vp Mountaynes agaynst vs, yet will it haue his frée course, and may not be seuered from Christ, whatsoeuer standeth in the way: it is whole in sickneſſe, frée in bandes, strong in torments, it shyneth in darkenesse, it dyeth not with death, it is cast into the waters, and perisheth not, it is tried in the fiery fornace & yet wasteth not: it is troden downe, but it ryseth a-

Heb. 11.

Math. 18.

gaine

gaīne, it is assaulted, but neuer yéeldeth: it is wounded, but yet getteth the victory: Such as Christ is, such is the fayth of the Christian: Christ is the body, fayth is the shadow: where so Christ goeth, there faith fayleth not to followe. It is no earthly thing, but as Christ came from the highe heauens, so is that the heauēly gift of the holy Ghost. Where Christe is occupied, fayth is not yole: when Christe worketh myracles in the body, fayth worketh saluation in the soule: when Christe uttered the worde, faith printed in the heart: whē he fed the body with bread, he fed ỹ soule with faith: ỹ spittle was ỹ meane to heale the eye, but faith the instrumēt to saue ỹ soule: fayth hath his course with Christ in al places to al purposes: it followed Christ to the temple, to the mountaine, it was with him in the fielde, in the house, on the Sea, on the lande, it abydeth with him in temptations, in torments, it suffreth the scourge with him, it hangeth on him on ỹ crosse, it goth into ỹ graue with him, it riseth with him, it followeth him through ỹ clouds, as it were with ỹ wings of an Eagle, entring the heauens after him, & there

sit-

findeth fode to fæde on, where Christ suffreth hir to hang on his brest, and to sucke of his precious bloud vntil she be satisfied. Thus is faith exalted, that it taketh vp hir place in the high heauens, and is stil so far in fauour with God, that it can no rather call, but it is heard, no rather aske, but it obtaineth, no soner sæke but it findeth, no rather knock, but it is opened to hir. So doth faith worke for the belæuer: for he is the beloued of god, to him is the sonne set, he receiueth the sonne: Christe is his Sauiour, ỹ death of Christ is his life, Christ taketh him vp with him in his Resurrection, Christ is altogither his, & who maie resiste him? for God so loueth him, that by Christ he shal not perishe but haue life euerlasting.

The thirteenth Chapter.

¶ That true faith requireth an earnest consideration of mans estate, and the loue of God towardes him, appearing in the death of Christ,

THus haue we waded in the bottomelesse sea of Gods loue & infinite mercy wherewith he loueth & embraceth ỹ world,

worlde, not minding to finde anye ende, or to searche the grounde thereof (for we cõfesse with the Prophete) Thy mercy O Lord reacheth vnto the heauens, and thy faythfulnesse vnto the cloudes, thy righteousnesse is like the mightie mountaines, and thy iudgementes are like a greate deepe: but by this which is sayde, we haue assaid somewhat to tast of the goodnesse of God, following herein the pronocation of the Prophete, whiche calleth men to the consideration of Gods mercy by this call: O tast and see (saith he) how gracious the Lorde is: Blessed is the man that putteth his trust in his mercy. And thus far haue we tasted the loue of God, as we might, onely picking out the sweete marrowe of that bone which S. John hath cast vs, for the comfort of our soules to feede on: God so loued the world &c. In the which shorte and sweete sentence duely considered and weighed as it is worthy, what find we but saluation shewing it selfe vnto vs in a bright glasse, and that (as is afore sayde) it is a knot knitting vp the whole mysterie of our redemption, wherefore in the hãdling thereof we haue passed to this point,

Psal. 36.

as that we haue losed and vndone the same, and as grace was giuen, haue laide out the partes thereof to the viewe of the Reader.

Now that we may gather vp those pieces, and close the knot againe, let vs stand a while and see what rockes we haue passed, let vs looke backe and view the wonderfull worke of God, declaring his loue to our saluatiõ: we know therfore what a losse we had in Adam being depriued vtterly of the fauor of God, for so God loued the world, in the first foundation, that we stode in the state of innocencie, comparable with the glorious Angels of heauen: we were fashioned of earthe, but not endangered to turne againe into earth: we were made men, but like vnto God: oure matter and substance was earthly, but our forme and fashion was heauenly: the patterne whereafter God made vs, was his own image, being in subiection to god our creator, but reigning as soueraignes ouer al Gods creatures, blessed in oure selues in our sede walking on a blessed earth, enioying at will the fruits & flours of pleasant paradise, that image of heaue:

Reade this, what we were before our disobedience of Adam.

all our senses they were sette vpon pleasure wythout any lothsomenesse: what sounded in ye eare, but the sweete and comfortable voyce of Gods blessing? Gods blessing was alway in our eies. yea what was in oure mouth but Gods blessing? Our labor was rest, our reste was continuall, our paines was pleasure, and oure pleasure was eternall: we sweated not, for we had no neede to trauell: we were ignorant of euill, tasting of no corruptio: free from infirmities, standing in the presence of God without feare, beholding vis glorious countenance without shame, hauing health without danger of sickenesse, enioying life without feare of death: the flesh and the spirite neuer striued, the body obeyed the soule, and the feble saued the body, they were knit togyther with a fast binding bande, so that they might not depart the one from the other: yea then was the body in better case than is nowe the soule separate from Chryste: the soule was not subiecte to death, nor the body in case to be corrupted of the duste: neyther hell nor the graue, nor dust nor death, no not the feare of them mought touche or

troubleth, so standing as God hadde appointed. And such was the loue of God, that he gaue al those hauenly commodities as a state of inheritance to our first father, to him and his heires for euer: O godly gift of God, wherein the date is euer and a day, and nothing betwixt heauē and earth excepted, but only that the fruit of one tree might not be tasted. But O fraile flesh, O lyke vnto the lippes of earthly Adā, y knewe not himselfe, and considered not how merciful and louing a God he had of his creator: it did not content him to be a mā, but he would be a God a Godsname, he did not content him to rule and reigne ouer the insensible and vnreasonable, but he wouldbe set his foote as farre forwarde as his Creator, in whose handes he was as the brittle claye in the potters fingers. Therefore when that man had so giuen ouer the seruice of God as rashly to breake his holy commaundement, and to deuour the forbidden fruite: what then myghte the righteous Lorde doe of his iustice but plucke downe that presumptuous stomacke: but set his face with fortie against rebellious man: but hate him, but curse

him

him, and cleane caste him off as one that despised his goodnesse, vnworthy of his fauour, and vtterly to be reiected as the seruant of the Serpent, the slaue of sinne, and a meete bellounde for the Deuill: Verily so are we without Christe cursed creatures, children of disobedience, children of perdition, euer rebelling againste the ryghteous God, seruing the flesshe with his appetites, gyuen ouer to concupiscence, the lost sonnes of ỹ lost father, nothing heauenly, but altogither earthly, vsing the worlde and the present life, as a shadowe, whose ende is eternall darkenesse, and as a course to runne headlong to Hell, being nothing but naked soules, ashamed to stande in the sight of God, no not the best of al, were we as holy as holy Dauid, but must be faine to says after hym, I haue sinned, as whose righteousnesse are but rotten ragges all to bespotted with the foule blotte of sinne, whose hope is desperation, whose life is without lyght, and whose desert is death. Vs are we saine, and our fatte serueth vs not to get vp againe, we are taken prysoners in captiuitie with the Deuill, and we are

not so ryche as to redeeme our selues: for our desertes are but such, that when we haue reckened al that we can die, yet are we but vnprofitable seruants: but who is he that commets so neere perfection, as to performe that duetie, to set his brother equall in loue wyth himselfe, and to sette God before himselfe, and that in al times, al places, and al respectes: and who then is he that dare aduenture the tryall hereof, and to stande to the extremitie of the lawe: S. Paule hath tryed that way, and gyueth vs a faire warning, as that, the lawe stoppeth euery mouth, no flesh shall be founde righteous by that rule. Let vs then cast aside those figge leaues, whyche can not hide our nakednesse, that is the deserts of the flesh, the deedes of the law, for this waye we maye be sure to meete with that curse: Cursed is he that abydeth not in all that is written in the lawe. Let vs not make so litle of the loue of Christ, and so much euacuate his presse, as to iustifie our selues by any lawe: for if righteousnesse be by the law, then Christ died with out a cause. Neyther will excuses serue to saluation, for then shoulde the Serpent

haue bene cursed alone, as vpon whome all the blame was layde: but if the Serpent seduce and be followed, if the Deuil tempt and be not withstode, both Adam & Eue, man and womã, they must nedes drinke of the cup of Gods curse. This for the knowledge of our selues, what the world is which God so loueth, and so setting before vs our reward by iustice, the terrible torments & intollerable flames of hel fire, with the bitter byting worm that neuer dyeth, whiche Satan threatneth, leading vs forward fast fetterd with the chaine of sinne: what might we do but lie sweating in the miserable & pitiful pangs of desperation? what comfort might we finde one in another, but teares and torments, sorowes & sighes, crying & howling, weping and wayling, groning and gnashing of teeth? But the merciful God, the louing Lorde, when we stode at this point in manner at defiance with God, although he sawe that al flesh had corrupted his way, although he knew the imaginations of mans heart to be euil euen from his youth, and saw that we alwayes bare a styffe stomacke agaynst him, and his

holy will, yet hath he not vtterly cast vs of, but blessed be his name forever, he hath shewed vs a glad and cheerefull countenance, hee taketh pitie vpon vs, it grieueth him we should deserue his wrath, but it woulde more grieue him ỹ we should die the deserued death. Wherfore he hath shewed vs marueylous kindenesse, and more mercie than when we stode first in his fauour, yea more mercie, I will not say than man might deserue, but more than we coulde deuyse to aske. For beholde, he hath opened vnto vs all his treasure & endlesse riches of his infinite mercie, chosing out as it were the best ie well of al hys store and stocke, euen that precious pearle, his owne glorie, in whome is al his delight, his onely begotten, hys best beloued sonne, in whome dwelleth al the fulnesse of the Godheade bodily, in whome are hid all the treasures of wisedome & knowledge, who is the perie expresse Image of ỹ inuisible God, him he hath not spared to make our Messias, & to sende vs a sauiour. to rayse vs from that soule fall of our first father, to regenerate and make vs a new, to cõquer the world,

Collo. 2.

to

to slay the sede of the serpent, and se that we should e not perish, but liue and reigne with him in his kingdome euerlastingly: and how Christ hath approued himself a sauiour, and how he perfited that knotty worke of our redemption, and made all sure that it might not perish, what he suffered before he said, (it is finished) we haue seene some shewe therof: but O that we could consider it worthily, and weigh it in a iust ballance: then should our harts vndoubtedly waxe hote with ỹ feruent loue of God, so maruellously declared in hys sonne our sauioure, bearing this in mind alwayes, that whatsoeuer he suffered, he suffered for vs: hauing still that voice of our Sauiour ringing in our eares, and fresh in our harts: the zeale of thy house hath consumed me: Christe was sicke of that consumption, euen of zeale, to make vs an holy house to his father: and what soeuer was done by Christe on the earth, let vs recken altogyther vppon the ende, whereof he himselfe protesteth, the sonne of man came to saue that whyche was lost, and whatsoeuer was layde vppon him, let vs recken that ours by ryghte, *Math. 18.*

Esay. 52. and that we deserued a thousande folde more than so: for we alas like giddy shæp haue gone astray, we haue turned euery one of vs his owne way, we were oppressed with burthen of sinne, but by him we are eased & refreshed, for he hathe layde vpon him the iniquitie of vs all, that are come vnto him with our heauy lode: surely he hath borne our infirmities & caried our sorrowes, he was wounded for our transgressions, he was broken for our iniquities, the chastizement of our peace was vpon him, and with hys stripes we are healed, he came downe from the high heauens to raise vs that were fast slipping to the dæpe darke hel: he refused not to take vpon him ỹ burthen of our flesh, that we might by him be quickened in ỹ spirit he lined among st vs men, that we by him might liue with God: he suffered suche cruill entreatie at that Fore Herods handes, least we might be a portion for Foxes, and a pray for wolues: he followed that thankelesse office of preaching, that we might not perish but liue by his worde: for though the deuill say nay, yet Christe sayth truely, that man lyueth by

Mat. 4. euery

euery worde proceeding out of the mouth of God, and therefore rather than hee woulde leaue vs vnprouided of that necessary foode whiche he brought from heauen, he tooke well a woorth the misreports of the wicked blasphemers: That we might call on him as a Sauioure, he suffered himselfe to be called a Samaritane, a sinner, a surfetter: and for our souls health it was, that he wrought so many a miracle by the meanes of one body cured visibly, sauing a thousand soules by inuisible operation of faith: so Christ himselfe saith: oulesse you see signes and wonders, you will not beleeue: therefore to lay that salue to our sore also, he professeth himselfe a Phisition and a Surgion, nothing disdaining the company of such as were in miserie, and despised of men: he shut not his eyes to the blinde: he came to the lame that coulde not come to him, he looked on the Lepres, he visited the sicke, he wept with the sorrowfull, he lamented with Lazarus, fewer times bidden to feastes, than he was foonde at burialls. But this is to be accounted the least part of al the paines & sorowes of our sauiour.

The

The cup, ỳ cursed cup of his crosse, what hart is so harde that may consider that without great admiration of Gods mercy? with howe bitter temptations did he take the fast therof before his hour came? with what heauinesse of hart did he vtter his complainte vnto his disciples? and againe to his father when he sweated that blondy water? let vs heare then our Sauiour himself vttering his complaints, by the mouth of ỳ Prophets: Thus saith Esay. 53. one: he is despised and reiected of men, he is a man ful of sorrowes, and hath experience of infirmities, we hide our faces from him, we esteemed him not: thys we knowe howe it was accomplished, in that the haughtie high Priestes and ỳ proude Pharisies, regarded not, but vtterly disdayned our Sauiour: by another Prophet he saith: he that eateth bread with me, lifteth vp his heele against me: This we saw performed by saucy Iudas, who when he had dipped with our Sauiour in his dish, streight after gote him out and made vp his bloudy bargaine, and as Christ forewarned his disciples, deliuered the sonne of man into the handes of sinners: and

ther

ther Scripture is: he is broughte as a
shéepe before hys shéerer, that openeth
not his mouth: so was he brought before
Annas, Cayphas, Herode and Pylate, of
whome he heard euill woordes ynough to
moue his pacience, but it was vnmoue-
able, therefore he gaue them the hearing,
and answered their quarrelling questi-
ons with humble silence: for pacience
and silence they were two of the sharpest
weapons he mainteyneth his kingdome
withal. Another saying of our Sauiours
is this: I gaue my backe vnto the smy-
ters and my cheekes vnto the nippers, I
hid not my face from shame and spit-
ting: how that was tried true we know,
when our Sauiour was so roughly hand-
led of Souldiers vnder Pilate, nowe layd
on with fistes, now smitten with rods:
and how shamefully he was bespetted,
the Euangelist dothe most faithfully re-
port: and howe he helde hys backe to the
tormenters, what backbyting he had as
well by euill entreatie, as misreportes,
thereof Pylats bitter scourge may be for
witnesse sufficiente: another Scripture
saythe: he is broughte as a shéepe to the
slaugh-

Esay. 53.

Esay. 50.

Mar. 14.

Esay. 53.

slaughter: in suche manner did our Sauiour goe out of Jerusalem to the place of hys execution called Caluaria, where hee was offered vp an innocent lambe, and slayne as a sacrifice with bloude for our offences: And so dothe the Prophete crie in the person of Christe, pouring out hys complaintes, and declaring the terrible pangs that he had on hys Crosse: I am (saythe he) become a worme and not a man, a shame of men, and the contempt of the people, all they that see me, haue me in derision, they make a mow at me, and nod the head, saying, he trusted in the Lorde, let hym deliuer hym, let hym saue hym seeing hee loueth hym: agayne hee saythe: I am lyke water poured out, and all my bones are our of ioynt, mine hart is lyke waxe, it is moulten in the midst of my bowells, my strength is dried vp lyke a potsherde, my tongue cleaueth to my iawes, and thou hast brought me into the dust of deathe, for doggs haue compassed me, and the assembly of the wicked hathe enclosed me, they pierced my handes and my feete, they gaue me gall in my meate, and in my thirst they gaue me

Psal. 22.

The profit David
prouisite of the
passion of christ

me vineger to drinke: they parted my garments amongst them, and cast lottes vpon my vesture: rebuke hathe broken my hart, and I am full of heauinesse, and I loked for some to haue pitie on me, but there was none, and for comfort, but I founde none: These were the sighes & sobbes vttered of the Prophet to be verified of our Sauioure, whiles he was in that terrible horror and dreadfull anguish of soule, as he lay like a lambe broken to the crosse, and most bitterly bleeding to deathe: for so farre dyd he submit himselfe in the cause of our redemption, that he is made the most perfect patterne of al patience: so did the loue of God worke in him, that he was consumed euen of very zeale to his house: so was he turmoyled and tormented, bruised and broken, racked and rent into peeces for euill deseruing seruauntes, for our disobedience hee performed the vttermost poynt of obedience, as Sainte Paule saythe, he was obedient to the death, the deathe of the crosse. Psal. 69. Psal. 22. Psal. 69. Phil. 2. D.

The

The fourteenth Chapter.

¶ The sweetenesse of Gods loue, feelt by a true & liuely fayth.

THis was the price paid for our redēp-tiō, this was the purchase of our par-dō, euē ỹ most precious bloudshēding of the only begottē son of God: so hath the mercifull Lord stretched his loue towards the world in Christ, euen to the top of the crosse, and so to the bowels of the earth, the bottome of the graue, from whence he is riseu to the right hand of the father ther to reigne, vntill he haue troden his enimies cleane vnder his feete. Now we to whome belonged nothing but shame and reproch, may freely glory without all fus-pition of vanitie: we that in ourselues had no cause but to lament, haue nowe good leaue to reioice, reioicing in ỹ Lord, now may we withoute all feare triumph ouer our enimies with that sure Souldier of Christ, & say: O death wher is thy sting? O graue where is thy victorie? May we now stay ourselues, but to fal in admira-tion of gods infinite mercie, and say with the Apostle: O the depenesse of the riches

1. Cor. 15.

of

of God: with the Prophet, O Lord, what is man that thou visitest him? or what is the sonne of man that thou so regardest him? No man can haue greater loue than to giue his life for hys friendes. What then mighte we now aske more at Gods hands? what peece of loue is there nowe left which god hath not fully bestowed vpon vs? for Christ is that good shephearde which layth downe his life for his sheepe: O Lord what is man that thou shouldest so regard him? O that mē would consider this loue of God which S. John maketh so much of that he repeateth it again and againe: In this (saith he) appeared the loue of God toward vs, bycause God sente hys only begotten sonne into the world, that we might liue through him. And agayne, herein is loue (saith he) not that we loued him, but that he loued vs, and hath sente hys sonne to be a reconciliation for our sinnes. Let this sentence be well weighed: The loue of God is a well conteyning the water of life, whose operation is reconciliation, whose riuers are righteousnesse, whose streames wipe awaye the sands of sinne, whose little drops re-

Iohn. 15.

Iohn. 10.

1. Epist. 4.

an atonemēt

fresh the hote hart of man, flaming and boyling with the smoking fire of Gods furie: and besides this, it is a fountaine not forced but freely springing of it selfe: so saythe S. John: it is not a reward for a desert, it is not loue for loue, one for another, but it is loue for hatred, mercy without merite, fauoure for falshood, pitie for obstinacie, pardon for rebellion, the payement of honoure for the debte of shame, bringing hope for desperation, and lyfe vnlooked for in place of deserued death: thus dothe S. John lay forth the loue of GOD before vs, as it were still harping on thys one string, (God so loueth the worlde) and on thys playeth S. Paule also, not without great pleasure, & in such sort, that I think where it entreth the eare, it may not but muche moue the hart: for first he putteth the Ephesians in mind of their old estate, in what case they stode before they were called to the grace of the gospel, that they so knowing themselues, might the better knowe God & his goodnesse towardes them: ye were (saith he) dead in trespasses and in sinnes, yee in time past walked according to the course of

of the world, and after ỹ Prince that ruleth in the aire, euen the spirite that worketh in the children of disobedience: and here ioyning himselfe and his fellowes with the Ephesians, among whom we also had our conuersatiō in times past in the lusts of our flesh, and were by nature, what were they? the children of wrath as wel as others. Such were they, such children are we all as we are the children of Adam, without the loue and the beloued son of God. But now Christ is come, what newes bringeth he? But God (saith the Apostle) which is rich in mercie through his greate loue wherwith he loued vs, euen when we were deade by sinnes, hath quickened vs togither in Christ, by whose grace ye are saued, and hathe raysed vs vp togither and made vs sit togither in the heauenly places in Christ Iesus. O what is man ỹ God should so loue him, as thus to poure vpon vs the whole store and riches of his mercy, and to bestow vpon vs his chiefe iewel, his only begotten sonne, and by him to exalt vs euē from the depthel to the high heauēs? Surely God hathe marueilously shewed hys gracious goodnesse vpon the children of men, but in this

S. Paule

ȳ he so loued the worlde as to giue vs hys son, euē as the heauens, the earth, so doth he this farre surmount al the prosperity that any people, al the felicitie that any mā at any time hath euer enioyed: it was much that God blessed Abraham so as to giue him the deaw of heauen, ȳ fat of the earth, enriching him with great store of treasure and stocks of cattel: but what was this to the blessed seede that blesseth al nations? and Salomō in al his royaltie, what was he but a lilie in the garden, and a floure in the fielde, but that he was assured of that promise made vnto hys father, that vnto Dauid should be raised a righteous brāch and a king should reigne and sit vpon his seate, whome we should call the Lord our righteousnesse? God as he had before the comming of our Messias, chosen to hym-self the Israelites a peculiar people, whōe he tendered as the husbandmā his vine, so his hande wrought marueilously with them, and bestowed innumerable benefits vpon them: goodly and glorious were the frutes and floures that God causes to flourish in that vine, but if we be braunches well grafted in the true vine, then

may

may England well compare with Israell: For whatsoeuer they receiued otherwise, we haue receiued as fully and wyth as large conditions in Christ the sonne of God: they had but the figure more than we, we haue the body and substance represented as wel as they: theirs was the shales, but we haue parte in the kirnel: they had the shadow aboue vs, but we enioy the true sunne of righteousnesse equal with them: there was a greate iubilie no doubt among the Israelities, when that voice was firste heard on the mount Sinai: I haue séene the affliction of my people whiche is in Egypt, and I am come downe to deliuer them: but what was this to the ioyful tidings brought of the Aungel? vnto you is borne in the Citie of Dauid a Sauioure: and by another Aungel, he shall saue his people from their sinnes. *Exod. 9.* *Matth. 1.*

Herein was loue as Sainte John sayth: farre in déede mighte that people séeme to be in the fauoure of God, that he did so mightily by hys seruante Moses deliuer them out of the hands of hardharted Pharao and that cruell countrie of Egypte: But O Lorde what is man that thou so

loue ſt him, as be the croſſe of thy Chriſte, to plucke him out of the bloudy clammes of that rozing and rauening Lion Satan, and to ſaue vs from that hote burning Egypte the fiery furnace of hell: God made Moyſes a maruell and a mirroure befoze his people: but he neuer gaue hym thys
Heb. 1. commendation: Thys is my beloued ſonne. Naye to which of the Angels ſaid he at any time: Thou arte my ſonne, this daye begat I thee? yet thys beloued ſonne whome the father maketh ſo much of, is made our Moſes to fulfill the lawe, and our Meſſias to fil vs ful of grace: he
Iohn. 8. hathe brought vs out of all bondage, it is he that hath led captiuitie captiue: and nowe are we free in deede when the ſonne hathe made vs free: Dauid refreſheth hymſelfe maruellouſly wyth the memozie of thoſe benefytes of GOD wbyche hee beſtowed vpon hys people when they were nowe paſſing from Egypt toward the promiſed land: wherefoze he vttereth ſuch ſayings in hys pſalmes and ſongs, recozding therin the good-
Pſal. 78. nelle of God: he deuided the Sea and led them through: In the daye alſo he led

them

them with the cloude. Thys was theyr Baptisme vnder Moyses, as Saincte Paule saythe: Nowe if we be baptised in Christe Jesus with water and the holy Ghoste, then haue we drowned Pharao in the floud, and haue buried vp Sathan safe in the Sea: then are we couered and clothed with the true cloude, so that the heate of hel may not hurt vs: so saithe S. Paule: Al ye that are baptised into Christ haue put on Christ, and so saithe S. John of the water falling frō that cloude: The blood of Jesus Christ cleanseth vs from al sinne: Dauid goeth forward and saith: as he led them in the daye tyme with a cloud, so he did al the nighte with a light of fire. This was a great token that God was with them: but this was but a shadow of him that saythe: I am the light of the world, he that followeth me shall not walke in darknesse, but shall haue the lighte of life: This is the lyght, that is the lyfe of men, this is the light that shineth in the darkenesse: here hathe the Gentile gotten as muche as the Jewe: for this is the true light that lighteth euery man that commeth into the world.

Gala.3.

1.Epist.2.

Iohn.8.

Iohn.1.

Againe saithe Dauid, for the glory of the Iewe he clave the rocke in the wilderneſſe, and gaue them drinke as of the great depthes: but Paule saithe also, for the comforte of the Gentile, the rocke was Christe: for out of the rocke rent on the crosse gushed out that plentifull aqua vitæ whiche serueth to satisfie the thirst of euery soule: that is it, which shal wash away al our vncleanneſſe. That although our sins were as crimsin, they shall now be made white as snowe: though they were red lyke Scarlet, they shall be as wool; though they be rusty for sinne, as those that haue lyen among pottes, yet shall we be as the wings of a Dove that is couered with siluer, and whose feathers are lyke vnto the yellowe golde. Wherfore without this water, was that nothing in comparison, but as our Sauiour saythe in hys reasoning wyth the woman of Samaria concerning Jacobs well: Whosoeuer shall drinke of thys water shall thirst agayne, but who so drinketh of the water which I shall gyue him shal neuer thirst agayne, and it shall be vnto him a wel of water springing vp into

1. Cor. 10.

Esay. 1.

Psal. 68.

Iohn. 4.

into eternall lyfe. Another maruellous benefite of God doth Dauid glory in, saying: God opened the dores of heauen, and rayned downe Manna vpon them for to eate, and gaue them of ẏ Wheat of heauen, and so man did eate Aungels fode: this was a sure token of Gods singular loue towardes them: but this was but a shadowe to that which Christe bringeth with him: for so he himselfe maketh comparison: I am the breade of life: your fathers did eate Manna in the wildernesse & are deade: I am the liuing bread which *Iohn.6.*
che came downe from heauen: if any mã eate of this breade he shall liue for euer: finally that God by the hande of his seruant Iosua cõducted his people and sette them safe in the possession of Canaã, that lande so long loked for, so commended, that it should flow with milke and hony, therein did he shew himself, as a mightie so a most mercyfull God: but blessed be the father of our Lord Iesus Christ, *1. Peter. 1.*
che according to his abundãt mercy, hath begotten vs againe vnto a liuely hope, by the resurrectiõ of our Lorde Iesus Christe from the deade, to an inheritance immor-

tal and vndefiled, and that fadeth not away. This is that eternal possession whiche Christ hath purchased for vs with the price of his precious blonde, euen the eternal and glorious kingdome of his heauenly father. O blessed Bées that may be so happy as to swarme about Christ, and to suck the swéete hony flowing from the floures of that Canaan: verily there is heauenly hony, euē such as the eye hath not seen, the eare hath not heard, neyther yet hath euer entred into the heart of man: that is it which God hath prouided for his beloued: it was vndoubtedly a great losse which we had in Adam: But thankes be vnto God we haue founde more in Christ than we enioyed before. So saint Paule maketh conference of both estates: for if by the offence of one, death reigne through one, much more shal they which receyue the aboundance of grace and of the gifte of righteousnesse reigne in life through one, that is Iesus Christe. O Lorde what is man that thou shouldest be so mindful of him? But herein is loue, that Christe hath purchased vs a newe Paradise, & is gone to prouide vs a kingdome,

Rom. 5.

euen

euen of his owñ kingdome, doth he make vs fellowheires, he raiſeth vs togyther with him to the heauẽly places, and with his crowne of thornes he hath gotten vs the crowne of glorie that euer flouriſheth and neuer fadeth: although we eate not the fruite of the trẽ of the knowledge of good and badde, yet may we be ſure to auoyd ỹ choking peare (I meane) to periſh: although we mẽte not with the trẽ of life which ſtood in the old Paradiſe, yet in the high pillar of ỹ Almightie God, comming to Chriſt his heauenly table, we ſhal not mis ỹ worthy fruit to haue life euerlaſting

The fifteenth Chapter.

The aſſurance of ſuch as take hold of Gods mercie freely offred in Chriſte.

THus haue we loked on and ouerlooked the beautiful worke of God, concerning our regeneratiõ in Chryſte Jeſus our Lord, we haue aſſayed to drawe vp that which was layd abrode: now therfore to knit vp the knot and to make a throughſtytch, let vs caſt aſyde al ſelfe loue, and ſticke onely to the loue of the liuing

liuing God, the true fountaine and wel of the water of life: bearing still in mynde the saying of S. John: God so loueth the worlde, and that he saithe, herein is loue, not that we loued him, and that oure loue is but a fruite of the rote: for so he saith: therfore we loue him because he loued vs first: let vs therefore begin to reckon there where we haue to fetch al good things, whether it be loue, light or life, euē from that first fountaine whiche S. John hath so set abroch before vs, saying: he loued vs first, remēber what he saith in whō God sheweth al his mercie: (without meye can do nothing:) and what he saith to them that take parte with him: to you nothing shal be vnpossible: and aboue al things let vs consider the conditiō vnder which that déde of gifte passeth: God hath giuen his sonne, that whoso beleueth in him, he should haue loue & life with God: So doth God drawe vs vnto Christ, as he pronounced by his Prophet: he that belæueth on him shall not be ashamed: And Christe calleth vs vnto him: come vnto me al ye that are heauy laden, how may we come but by ye fote of faith: for whom he calleth, thē he iusti-

1. Epist. 4.

Esay. 28.

Rom. 8.

Rom. 5.

iustifieth: and we being iustified by fayth haue peace towardes God through oure Lorde Jesus Christe, by whome also we haue accesse through fayth (sayth the Apostle) vnto this grace wherein we stand, for want of fayth it was that Christ was not recived of his owne, but the beloued beleuers they received him: to them he gaue the power to be the sonnes of God, they are knit fast to Christe, they are ỹ body, and he is the heade, they are free by him, they are frends in one house, felowes in one inheritance, and sonnes of one father with our Lorde Jesus. O how happy are we if we haue faithe: for then are we chosen, we are called, we are iustified, we are glorified: God is on our side: who may stand against vs: what shal we now bouk to obtaine at Gods handes: for he that spared not his sonne, but gaue him for vs. al: howe shall he not with him giue vs all things also: we are Gods chosen: who shal lay any thing to our charge: Christe is dead, he is rysen: euen he to whome all iudgement is committed, he maketh earnest sute and continual request, he pleadeth for vs: who shal then condemne vs:

Iohn. 1.

who

who shal separate vs now from ỹ loue of Christ? Shal tribulation or anguishe, or persecution, or famine, or nakednesse, or perill, or sword? in all these things (sayth S. Paule) we are more than conquerors through him that loued vs: And vpon this is he so bold that he sayth: I am persuaded, that neyther death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature shal be able to separatie vs from the loue of God which is in Christ Jesus our Lorde. O let vs set this example of faithful Paule before vs, let vs holde fast the loue of God with him: how we came he by that holde and mightie spirite? by the grace of God I am that I am (saith he): & againe: we haue boldnesse and entrance by sayth in him, that is, in Christ Jesus: wherefore his exhortation shal be moste necessarie at al tymes: watch ye (saith he) stand fast in the faith, quit you like men & be strong, let vs put on the armor of God, let vs not feare to enter the fielde hauing Christ our Captiane, & aboue al, let vs be sure to take with vs the shielde of faithe:

1. Cor. 15.

that

that hath S. Johns warrant, that therewith we may cōquer the world as Christ hath done: and S. Paules, that therewith we maye quenche the fierie dartes of the wicked: and S. Peters also, that with the mightie force of faith we may mousel vp the bloudy mouth of that roring Lyon, so ẏ being armed and fortified with fayth, we maye walke free without al feare: now we may defie the serpent & his seede with al their subtiltie: let the Deuil now rore and rage, let him fret, let him fume, & fome, Christ is on our side, in whome ẏ Prince of this worlde hath naught to do: let him as he dare fling vpon vs his fierie darts, the shield of faith shal soone quench them: let him cast his blockes and set his trees against vs, yet by fayth we shal soone remoue and rent them by the rootes: let him throw mountaines vpon vs, let the gates of hel be sette open vpon vs, yet what is that can preuayle against vs & what may separat vs fro the loue of God? Christ is risen and we shal not be kepte down: for in him as S. Paul saith: we are raised vp together through the faith of the operation of God, whiche raysed him fro the

Collos. 2.

the dead: wherefore I exhort such as loue their life and like the loue of God, and say againe with S. Paule that which can neuer be said to much, stād fast in the fayth of Christ: let as heare his warning while it may profite vs: This is ẏ condemnatiō (saith Christ) that light is come into the world, and men loued darknesse more thā light: And againe on the cōtrarie part, he calleth vs vnto him on this wise: While ye haue light, beléeue on the light that ye may be the childrē of light: let vs beware therefore, and as we would be loth to lose our part in that ioyful tydings of the Angell, vnto you is borne a Sauiour: so let vs take that warning of Christ, beleeue in the light: vpon this point standeth the whole cause of our redemption: God he hath sent light into the world, & that light is life to the beléeuer: betwixt beléeuing & not beléeuing, there now lieth the whole matter a bléeding: if we beléeue not, then no doubt but we bléede to death: for Christ is come, & this is he that should come, & we must not loke for any other: he is dead, and he dyed once for all, he offered one sacrifice, and that once for al: let vs therefore now

Iohn. 3.

Colloss. 2.

or

or neuer beware that Christ be welcome vnto vs: that he deny vs not before his father, & that we be welcome vnto him at his next comming. For he shall come the seconde tyme, not as before, to saue that which was lost, but to sitte in his glorious throne, & to iudge, who is saued, and who is lost. Then shal he vse his left hande, as wel as his right hande, he shal sift the good corne from the chaffe: the one part shal be gathered into the barne, but the other shal be moste terribly burned with vnquenchable fire: and it is fayth that maketh and marreth in this matter, that is the knyfe wherewith Christ shal cut the partes asunder: if we beleeue we liue, if we beleeue not, we liue not: for it is decreed ẏ Christe shal deale those two dishes: to perish, & to haue life euerlasting: And he hath alreadie made the deuision, and shal as certainly distribute it. And this is thy portiõ O vnhappy infidel: Christ biddeth thee, depart from him, for thou hast not receiued him, thou hast refused the loue of God offered in Christ, & therfore must thou take thy part with the Diuel & his fellowes: thou shalt perish and not haue life euerlasting:

but blessed are you ye faythfull beleeuers, you haue ẏ right hand, Christ hiddeth you welcome, you are the beloued of God, you haue not bene ashamed to receyue Christ on the earth, and he shall receyue you in the high heauens, you shal possesse ẏ glorious kingdom prepared for the chosen of God, you shal not perish, but haue life euerlasting. The which God graunt vs of the loue wherwith he to loueth the world for his only begotten sonnes sake. God be blessed for euer Amen.

By M.A.K. The yeare of our Lord 156.

A godly aduise touching Mariage

WOrshipfull, as I am not vnmindful, so I desire by these not to seme vnthãkful for those rewards, not small in my purse, which you haue heretofore of your liberalitie diuerse times bestowed on me. The which my purpose is not here to recompence, as Courtiers thinke sufficiẽt to rewarde other mens good workes with their fayre words: but yet I thought it good maner first to make this courtesie, before I entered any further matter with you: least I should seeme still to begge and neuer to giue, or else that my bringing might seeme nothing else but a colored begging, euen as the subtil fawning Spaniel often tymes fetcheth bys Master gloue in hope to chaunge it for a better morsel. Wherefore vnderstand you, that this proceadeth not of any suche purpose, as eyther to picke any thank for an vndeserued good turne, for therein you are before hande with me, eyther to quite you

with like measure as you haue met vnto me, for that is also aboue my reache: but onely I wish you to accept this as a pledge of a grateful minde, confessing vnto you a debt, & yet desiring a pardon of payment. And suche is the pledge whiche I haue to commende vnto you, surely without dissimulation, no better than of that which is growne in mine owne grou̅d, no farre fet thing, neyther dearely bought, and therefore not meete for you, especially if you be very Ladie fine, no greater thā that came out of my penne, not more precious than may be kept and carted in a poore peece of paper, of no further forme and fashion, thā mine owne handes could frame, mine owne simple witte might worke. The fine cooke mē dight ỹ rude messell with seme cōceyte of their cunning, but I haue no other Sugar to grace my dishe withal, but as I haue sayde. Wherefore as you see, so shal you taste: as you like the qualities, so accept my present. Whereas therfore your gentlenesse is suche that it deserueth great thankfulnesse, & otherwise moued if you had not sette me vp this marke, I thought it my part (if you should take it in

good part) not to spare penne, paper nor paines at this present in writing vnto you: and although it were more méte for me to treate trystes than mysteries, things of naught & little force, than matters of weight and great importance: yet cõsidering your person, whose case requireth euen in inforced trystes to séeke a granitie, & I hating loth that lost labour should run with lost time, (for lost time I accoũt lost lãds) haue bethought my selfe to deuise some matter that happily might quite your labor for reading, & not be altogither fruitlesse in wit, so that altogither my wordes might not séeme as wasted winde, and I might be somewhat better occupied than as one that did naught else but tell the clockes & watch the sunne howe he shadoweth the dial. Considering therfore the state of your life, & case wherein you now stande: that is, towards me and & worlde my sister, a woman once a wife, nowe a widow, and therfore hauing of God leaue and libertie by mariage to become a wife againe: for when the husbande is dead, the womã may lawfully betake hir self vnto another. This your case I reckened so far

to be mine, ẏ I might not like a carelesse straunger stand dumbe, but as a wel wishing brother open my mouth, & vtter my mind vnto you, not ẏ I mind to persuade or dissuade mariage with you, for therin you may best be your own Judge, for you know best wher your shoe wringeth you: neyther need you any coũseller to bid you cut where it wringeth you, but whereas you know it lawful: if you shal thinke expediẽt also, ẏ of a widow you becõ a wife, thẽ ought you to take good aduisemẽt how you bestow your selfe, least you both marie and marre your selfe in one day, & of an happie widowe become an vnhappie wife. For I néede not to séeke to shew you the daungers that suche leapt into, that in this matter rashly leapt afore they wisely looked: bicause on the one side others haue had experience in you, and on the cõtrary you haue sufficient experience in other, which may lead you through ẏ consideration hereof euen as streight as a line: and therefore I wil not counsell you as néedlesse to aduisement, but rather commende you that you haue hitherto stãd so staied, with such aduised deliberation. Onelye

this

this poynt I finde in you, whiche néedeth a knot, as to consider how you might doe most advisedly, what matche were most meete for you to be made, ỹ repentance follow not: to what marke you ought to direct your counsel, advisement, and deliberation, that the successe might answere your hope, that is, that it myght turne to your continual comfort, and to ỹ glory of God. This verily I wote wel is a case of such importance to consider, and hath so many hard knots to worke on, ỹ it were more fitte for gray heares, sage wits, & depe divines to take in hande, thā for my simplicitie to adventure. I thinke you have read what M. the Emperor said in the like case: I am of opinion, that if al the wise men were molten togither in a fornace, they could not give one good cōsel to make a mariage: what counsel then of likelihode may you looke to have at my handes, if a wise man, if many wise men, if al the wise be not wise ynough in anie point wel to advertise you in this behalf: Wherefore I wil aske no pardon of presumption, wherof I trust there shal be no suspition betwixt brother and sister. But

to be mine, ẏ I might not like a carelesse straunger stand dumbe, but as a wel wishing brother open my mouth, & vtter my mind vnto you, not ẏ I mind to persuade or dissuade mariage with you, for therin you may best be your own Judge, for you know best wher your shoe wringeth you: neyther need you any coũseller to bid you cut where it wringeth you, but whereas you know it lawful: if you shal thinke expediẽt also, ẏ of a widow you becõ a wife, thẽ ought you to take good aduisemẽt how you bestow your selfe, least you both marie and marre your selfe in one day, & of an happie widowe become an vnhappie wife. For I néede not to séeke to shew you the daungers that suche leapt into, that in this matter rashly leapt afore they wisely looked: bicause on the one side others haue had experience in you, and on the cõtrary you haue sufficient experience in other, which may lead you through ẏ consideration hereof euen as streight as a line: and therefore I wil not counsell you as needlesse to aduisement, but rather commende you that you haue hitherto stãd so staied, with such aduised deliberation. Onelye

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this poynt I finde in you, whiche néedeth a knot, as to consider how you might doe most aduisedly, what matche were most méete for you to be made, ẏ repentance follow not: to what marke you aught to direct your counsel, aduisement, and deliberation, that the successe might answere your hope, that is, that it myght turne to your continual comfort, and to ẏ glory of God. This verily I wote wel is a case of such importance to consider, and hath so many hard knots to work on, ẏ it were more fitte for gray heares, sage wits, & depe diuines to take in hande, thā for my simplicitie to aduenture. I thinke you haue read what M. the Emperor said in the like case: I am of opinion, that if al the wise men were molten together in a fornace, they could not giue one good counsel to make a mariage: what counsel then of likelihoode may you loke to haue at my handes, if a wise man, if many wise men, if al the wise be not wise ynough in anie point wel to aduertise you in this behalf: Wherefore I wil aske no pardon of presumption, whereof I trust there shal be no suspition betwixt brother and sister. But

this destre, you would rather weigh ẏ wil than ẏ wit, which by me here shal be shewed: & if I (as of likelyhoode) shall ouershote my self by any kinde of follie, yet let such wisdome rest in you, that you make not that opē & commō, which betwixt vs is priuate and priuie. Therefore to enter my purpose, bicause ẏ of many, yet must one ioyne but with one, & bicause where one is to be chosen, it is good to see whiche & all if it might be, I wil be so bolde as to sende you foure such suters as may represent vnto you al the rest that may happē hereafter to come. Cōsider al by foure, trie foure and trust one. Therfore I see thrae markes generally whereat you may shoote out your game, and which are to be considered in man. The inward minde of the man, the outwarde personage and ẏ state wherin he standeth of things appertayning to ẏ worlde. By this rule I wil seuer and single out the sortes of mē, that after ẏ deuision you may with lesse doubt make your choyse. And first to begin with the worst: There are men that liue neyther wel, nor welthily, being in a desperate state both toward God & the world,

past

paſt hope, & paſt ſhame: But we maye ſet theſe aſide, as we finde them, ſo let vs leaue the, for I know as they are naught worthie, ſo you wil not haue to doe wyth the. None of thoſe I thinke wil come vnto you in the name of a ſuiter. The next mā is not ſo wiſe, nor ſo wel fauoured as welthie, not ſo curteous as couetous, not ſo manered as monied, & be hauing hope thorough his wealth peraduenture wil attempt you. For what caſe is deſperate in the world to ſuch as fortune laugheth vpon, and as one ſayth: whereunto doth not the religious thirſt of golde enforce the hearts of men? This man you may ſone eſpie, where his treaſure is, there is hys heart: euen ſuch kind of wowing you ſhal haue of him as Sātā vſed to our Sauior: if thou wilt fal downe and worſhip me, I wil giue you (ſayth he) al theſe: you ſhal be maiſtreſſe of ſo many ſhéepe, ſo many oxen, thus muche money ſhal be yours as mine owne. So harpeth he vpon his ball-penie. But let vs ſet him aſide a while, & bring an other in place, as ſuch a one, that is handſome of perſonage, eyther as they ſay, a tall gentleman, or a proper mā, wel *Matth. 4.*

borne, graced with some courtly behauior, well spoken, a pretie natural witte, and graced with other such qualities of the bodie, & yet peraduenture vertue hath taken little or no roote in him, he worshippeth God at leisure, and hath some ciuil godlynesse in him, & a religion he hath that he vseth as the Market serueth, & thus doth he recken his game: I sée not (sayth he to himselfe) why I should dispayre, I sée not but I am worthie of as good as shée is, I come of as good an house as shée, mine anceters were al worshipfull, and some honourable; I doubt not the misliking of my behauiour, for I haue not bene so euill brought vp but I knowe howe to entertayne a Gentlewoman, I shal sée well ynough too, that my demeanor be curteous and courtly, as for my countenance, my personage, I force not who beholde it. So to himselfe he sayth, when to you he shall commende himselfe with such modestie, as to say, he is not disfigured nor maimed: and that he cannot of shame say him self, some other frende shal set out in playner termes, his frendes peraduenture not yours, wil so blaze his armes, as

though

though he should sel him vnto you, as
though ye should take him at his word,
beseting him with these & ỹ like floures:
if you respect ỹ personage of a man, if you
refuse him, ye shal not bée so matched a-
gaine, marke him and viewe him wel, sée
what deformitie you may finde in him: is
there any part of him out of ioynt, or out
of square? Marke what a holy cõpleriõ he
hath, sée whether ye may espy any wart,
any blemish in his visage: consider whe-
ther he be not a very gentlemã in his be-
hauiour, and forget not hys qualityes
how commendable they are, his actiuitie,
his merie conceytes, his pastie practises:
sée howe cleane and trimme he is in his
apparell, howe skilful and neate he is a-
bout his horse, his hawkes, his houndes:
his exercise also he vseth, is gentlemã like:
abroade he vseth his howe, within doores
he can sing to his lute, and so he hath wy-
ped cleane the outside of the cup. As for
learning, hée hath ynough he for a Gentle-
man. Ye re peraduenture that wyse say-
ing shal be wisely alledged, Ecclesiast 7.
Be not too wise: if he haue a good wittie in
déede, then shal there be great compasses

of

of comparisons set. If he be but meane in that respect, thē yet he is no fole, no natural: if he be peraduenture somwhat stayned in fame, as for the familiaritie, you shal haue that issue streight stopped with some playster of excuse: if it be not manifest, then is it false & forged, no man is able to charge him so, ỹ best are most subiect to corruption, the finest cloth may be soonest stayned, ỹ honestest man may be soonest slaudered. And if it be not to be denyed, yet it shal be excused, as that those are but toyes & pranckes that runne in common course among yong men, or else you must cōsider that we are al sinners, and there is Scripture ynough he to proue this: There is not one good, no not one, we haue al gone astray like sheepe, no man is good but God, & such the like. Wherefore a mā is not to be reiected, but to be borne withal in such things, for as much as wee are al full of imperfections & infirmities. And so if ther appeare any good gift it shal be set out as it were a sunning to behold. But if there be any suspitiō of vice, or otherwise any want or defect, that shal either be set forth with silence, or else the

broken

brokē péeces shal be glued togither in some sort, that which is vnséemely or vnsightly shall haue a better colour set on it wyth some glosing tale: the want of wit shal be supplied with abundance of wealth, euill maners with much money: if his life be suspected you must looke in his face, for with some women ẏ pleasing personage satisfieth for it selfe, and also for vertue: and good qualities is for learning in a gentleman. If the quiuer be wel furnished, if it be wel in the stable, in the mue, the kenel, it doth not so muche force what is in the house, the chamber and the studie. Suche verily is the table talke amongst the Gentils the gentlemē, such boltes shootes suiters and suiters frendes, and with suche traynes some women are entrapped, with suche winlesses some are dryuen into the net. But I trust your eye sight serueth you better, than to be dimmed with suche mystes, or dazed with such short sunshynings. In the degrée of my suters, ẏ third remayneth, whome if you by ẏ eye iudge, that discerneth no further than the face, and if you weigh ẏ worth of your maryage with weightes of siluer, this man shal

soone

soone be put out of countenance and hope, he shal soone be counteruayled and weyed downe to the grounde, as who may sing Peters song: Siluer and Golde haue I little or none, he can not number hys landes, his leases, hys farmes & his tenements: not of great liuing, but of good life: he hath a liuing, but competent, not abounding, not flowing with ful streame: peraduenture no knight, yet a plaine gentleman: not verie wel borne, but verie wel brought vp: not worshipful but worshippe worthie: not of great estimation, but of singular honestie: not so long trayned in the Court, as conuersant in the schoole: his landes are not so great as his learning: his chest not so stored with money, but his heade and minde possessed and furnished with the trustie treasure of truth, and the inestimable wealth of wisedome: hys demaines to others are not comparable, but hys demeanour aboue others commendable: an amiable countenaunce, but yet a manly visage: a face in which appeareth more grace than fauour, more grauitie than beautie, his tongue speeding wordes no faster than they maye seeme well bestowed,

lowed, hauing his mouth in his heart, & not his heart in his mouth: not so well friended of men as fauoured of God, his bodie not so handsome of making as his soule wel fashioned & framed to godward: his leg not so clea as his life without spot: his hands not so white to se, as his heart sure to trust: not high of stature, yet his wit not short: his body not so streight as his cõscience vpright: not so braue in his apparel as graue in his behauiour: not curious & neate, but honest and cleanly: not so wel faced as wel lined, I meane not so wel attyred in ỹ outwarde mã as clothed in ỹ inwarde mã. These are me thinkes ỹ degrees of mẽ to be cõsidered in our purpose: for I can reckon no other markes whereunto womẽ direct their eyes and thought. Shee that resteth vpon these thee first, those which they cal the gifts of fortune, the outward goods as wealth & substance which they possesse, their place and state, their parents and friends concerning worship and estimation, and in the man himself, the goods of the minde, wherin you may respect chiefly life and learning and wit: thẽ the personage of the man, cõsidering

ring his making and proportion, his stature, his forme and fauour, and also hys yeares: & although these good giftes and graces do not enioy one the other, but that sometymes in one person diuerse of them may make their habitation: for the better conference of them to seuer them into dyuerse persons, I would you could discerne thē apart in deede: then should you be in lesse daunger of deceyte: there are to be found I thinke, if we seeke farre, in whom vertue, fortune & fauor haue made a mariage, & such a one, if my prayer might be heard you should soone attaine. But suche starres shoote not oftē, such birdes flie seldome abrode: but if there happen any such where vpon your consideratiō shal stand, my counsel is that you follow ẏ example of the Phisition, who to knowe the whale state of a mā openeth and cutteth him vp, and deuideth him into partes, and thereby groweth into a greater knowledge: so, I wish you to make an anotomie of him, ẏ you haue in hande, make no confusion of wealth, witte, bodie and soule, life and lyuing: For so you may soone deceyue your selfe. In one man therfore consider three,

of

of the which you ought to chose but one, least perhaps you mistake your right, marke & leese your game: least in stead of a man, ye find but the shadow of a man: referre your selfe to the patterne of those persons which I have rudely described vnto you: compare vnto them, and those betwixt themselues. Whereto to enter the comparison, if you aske my iudgement: The Poets to lay a foundation of a further inuention, fayned there were three fayre Gods in contention for their beautie, who did most excell: Iuno, who had the disposition of honor and dignitie: Pallas at whose pleasure were all gifts of wisedome, & Venus the Lady of loue. To end this strife, it pleased Iupiter and other gods, to refer the iudgemẽt hereof to one Paris, a shepheard, conueying to him a goldẽ apple with this inscription: Let it be giuẽ to the fairest. The foresayd Gods presented themselues before this their appointed iudge, and offred euery one their rewards to haue sentence on their side: Iuno would make him the highest: Pallas the wisest: & Venus a husband of the fairest.

rest. Venus here preuailed, she was pronounced fairest. Paris had his rewarde, that was the beautiful Helena, who they say, was the cause and destruction of the Troians. Nowe if your mariage stoode vpon the gift and deliuerie of an apple, I trust you could not play Paris part, that Venus should vanquish you. Wherefore my counsel is, ẏ rather you encline to Pallas for some reward of wit, than either to Iuno for hir honor, or Venus for pleasure. And besides these, there is one that by right hath greater interest in the apple than any of the other, alt hough she striue not so much for the matter, I meane the Ladie Vertue. Wherefore if shée come in place, wyth-holde not your hand from hir for feare of the other, if she offer not hir selfe at the fyrste, yet be not rashe or hastie, but call vnto God that he maye send hir vnto you, and he no doubt, as his eares are always open vnto the prayers of the faithful, shal bring hir euē home to you, and she, I think, is for your purpose, to hir as you ought, deliuer vp your apple if you intende to giue it to the fairest,

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to the best & the most worthy. Wherfore consider wel my last pourtred person, of whom although I haue not set so faire a colour, yet if he were to be sold, I would hold as dearest: as who, although he be not formed of the finest fashion, yet is be made of the purest mettal: whō peraduenture Iuno may iest at, Venus haue little to vaunt of, & Plutus whome they call the God of riches passeth not on: yet if vertue may preuaile, you shall be his, & vertue shal be yours, yea Pallas also pleadeth on his part. Wherfore I coūsel you as you wold giue the apple vnto vertue, so giue your wedding ring to be worn of the vertuous. For if it be so, as the Philosopher truly disputeth of frendship, that it can not consist but betwixte the good: how slender a mariage wil that be, wher vertue knitteth not the knot? where honestie is not called to counsel, and godlinesse is not bid to the bridall? I thinke there needeth no farre fette examples in this matter, seeing you haue experience so neere you: you know what the son of Syrach sayth: Blessed is that man that

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hath a vertuous wife, for the number of his yeares shal be double. You I thinke being vertuously disposed, entende to make an happy husband: see then that he do as much for you as you for him: wher as you shal make him happy, forese that he for lyant of vertue turn not the course of your state: whereas you shall double his dayes, take heede that he cut not off yours by the middle. Ecclesiastes. 26. You haue some good floures growing, take heede they be not ouergrowne and choked with ỹ euil weedes that he shall bring into your ground: you are, thanks be to god, disposed to godlinesse, match not with the contrarie disposition: for then shal you be as the yoke of oxen that draweth diuers wayes. Vice and vertue were yet neuer friends, it caused hatred in brethren, as in Cain & Abel, Esau & Jacob: howe can the wolfe and the Lamb agree: no more can the vngodly with the righteous. He that toucheth pitch shal be defiled therewith. Think not then that the vertuous and the vicious may make a good mariage: Can you set fire and water togither,

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but that they shall stir and strive for the maistrie, and eche to consume the other: Stand therefore, make no hast for feare of the worse: it is better to loke long than to leape lightly: rake vp the ashes thorowly, and turne them to and fro, that you be sure ther remain no sparke of burning vice, or at the leaste, leaue as little as you may, and sweepe as clean as you can. Therefore marke wel, I wish, what condition S. Paule setteth, when he giueth you your licence to marrie. 1. Cor. 7. The wife is bounde by the law, as long as hir husband liueth, but if hir husband be dead, she is at libertie to marie onely in the Lord. Weigh well that restraint of your libertie, or rather a sure staye of your libertie, least by abuse you turne that libertie into a bondage. For vnlesse you haue God before your eyes, you shal chaunge your libertie into a streyght bondage: whereas you seeke comfort, you shall finde a curse: whereas you hope for ease and rest, you shall enter into disease and trouble. Aboue all therefore haue a special and a stedfast eye vpon this rule:

That you marie in the Lorde. He made the firste mariage that euer was made, and I dout not but he made the first that you made: and if he make the seconde also, then shall you be sure neuer to repent you of your bargaine. He did institute mariage as a thing most holy, to his glorie, and to the comfort of man. See therfore that you in your case be voyde of all fleshly affection as neare as you maye, that you prophane not that which is holy to your owne discomfort, and the dishonor of God. Christ you know was present at a mariage in Cana, where besides his presence, he honored it with his first miracle, as that he turned water into wine. I pray you make Cothing as like Cana as you can, let Christ be present with you: I meane, to guide your spirite with his holy spirit, turne not his miracle, make not, I meane, water of wine, but let that which God hath instituted to your comfort, be godly handled of you to his glory. Whereas Matrimonie is honorable amongste all men, prouide that it turne not to your shame and confusion, as you

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ſée in ſome: I néede not heere (as it were ſo long) particularly to giue you pre-cepts, to rehearſe the vertues to be imbraced, & the vices to be deteſted in men. But ſhortly, as our Sauiour anſwered, thou knoweſt the commaundementes, doe this, and thou ſhalt be liue: So I, you know the commaundementes, mete the length of their féete, by that meaſure ſhal you well perceiue whether his ſhoe will ſerue your foote: yet one thing in this behalfe I muſt adde, not of miſtruſt, but to make a double knotte of a ſingle, or a treble of a double: for the ſurer the better, the warier the wiſer. Be wiſe then and beware, that you put not your head vnder the girdle of the vngodly, neyther ſo burden your ſelfe as to beare the yoke with an Infidell. For then it maye not ſéeme you kept S. Paule his rule. As to marrie in the Lord, for that is his counſell. 1. Cor. 6. For what mariage maye righteouſneſſe make with vnrighteouſneſſe? light with darkneſſe, Chriſte with Belial, the vnfeyned children with the faythleſſe Infidell? For here beſide the

daunger of discorde and bodyly trouble thereof ensuing, there is also apparant perill that may pearce the soule. For so sayth the Lord to his people Israell concerning their ioyning with forein nations. Deut.7. Thou shalt make no couenant with them, neither shalt thou make mariages with them, neyther giue thy daughter vnto his sonne, nor take hys daughter vnto thy sonne, for they will cause thy sonne to turne away from me, and to serue other Gods: Then will the wrath of the Lorde ware hote against you and destroy thee sodenly. You are no Israelite, here might be sayd, how then? yet a Christian I trow, and by fayth the daughter of Abraham. Then this must you reken to be written for your learning. There are no Heathites, no Amorites, no Cananites to be feared: yet are many in our dayes bothe faythlesse and godlesse, as the obstinate Papiste & double dealing Gospeller, in whom there is no lesse daunger of deceite: and although the persons be not one, yet litle differēce seemeth to be in the cause. For first mark

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the reason, and then apply it. The marriage of a Cananite was forbidden the Israelite, for feare lest he should be withdrawen from the true worshippe of the true God of Israell: and do we not see in experience that the wicked wife corrupteth such men as we iudge sometime moste upright in life, and stedfast in profession of the truthe. And howe muche more danger is there leaste the vnbeleeuing and wicked man alter the good nature of the honeste woman into his owne nature, seeing that to hym she is subiect, as the body to the heade: ye muste of necessitie be one in flesche with him whome ye shal chose: foresee therefore by wisdome that hys religion be one with yours, see that you change not your maners with your name: presume not of your self herein, you are not wiser than Salomon, yet (as in the. 9. of the. 1. of the kings) his wisdome was so bewitched by the meanes of those forein wome with who he matched in marriage, that he became a fond Idolater, & so fel into the handes of god. Of this example I trust you will take sufficient

warning, so that herein I néede not make any moe wordes: vnlesse you obiect to me or any other to you, the place of S. Paul 1. Cor. 7. The vnbeléeuing husband is sanctified by the wife, and the vnbeléeuing wife is sanctified by the husband. If we marke the purpose of Saint Paule, the answer shall not be hard: The verse next afore dothe conteine his purpose, which is, that the beléeuing woman already maried to the vnbeléeuing man, should not vse his infidelitie as an occasion to depart from him: the wordes are: The woman which hathe an husbande whiche beléeueth not, if he be content to dwell with hir, let hir not forsake hym: and the other he toyneth as a reason to confirme this sentence, so that that place serueth to this, that if you and your husband were first both of you vnbeléeuers, afterward it pleased God to call you to the knowledge of thys truthe, your husband continuing in his infidelitie, or if newe béeing grounded, you shoulde aduenture the mariage of an Infidell, you ought not yet for the hope of sanctification

fication to séeke a separation. For as you
should doill to take on your yoke of an in-
fidell, so shoulde you do worse to shake it
off without some iuster cause: and a al-
though that be not a sufficiente cause to
breake the knot that is knit, whereas is
hope of sanctification, yet is it iust and
necessarye wherefore to refraine mari-
age. For the mariage of an vngodly In-
fidell, I graunt is a mariage, & not light-
ly to be dissolued: but yet an vngodlye
mariage, and that whiche lacketh sancti-
fication, whiche is easie to gather euen of
the same wordes of S. Paule alleaged.
Wherefore as if your head were fast in
the yoke, I would counsel you to conti-
nue for the hope of sanctification, that you
might win your husbande: so nowe stan-
ding frée, tempt not God, presume not,
match not with any that you knowe to be
out of the housholde of faythe for feare of
corruption, least you léese your selfe be-
fore you winne an other. Thus I haue
spoken hitherto for my last wower, who
pleadeth honestie, vertue and godlineffe,
and who I doubt not shal spéede, bicause
that

that God is on his side. Here if ye demaunde of me, whether I woulde haue you so precise as only to regarde the honestie and vertue, without any further respect. Truely (although peraduenture I shall seeme too spirituall in this poynt) that if you had your eye fully fixed vpō ỹ marke, without wauering other wayes, no doubt but God would prosper you the better, for as muche as he shall thereby haue trial that you depend wholly vpon him and his prouidence, and then shall you be leaste in danger of snares. And of this, that it ought so to be, we may take a warning of the maner that God vsed in the first mariage making in the .2. of Genesis, as whileste he was prouiding for Adam, the woman that shuld be his wife and his comfort, he caused an heauy slēpe to fall vpon the man, and whileste he was a slēpe, he toke out that ribbe wherof he framed the woman. So verely I would thinke that God did moste worke with you, if you layde Adam a slēpe, I meane, if you remoued all carnall affections and worldly respectes whyche

procéede as earthly from Adam, whyle that this bargaine were a driuing. This I know is farre wide from worldly wisdome: but this way you shall go néerest to make a mariage of Paradise, and so shall you féeme moste to marrie in the Lord. And if you may not abide so straite binding, yet swarue as litle as you may: if thys be not your whole building, yet at the least let it be your chiefe foundation: if thys be your grounde, haue no doubt but there will growe and folowe other good followers. So then I thinke you shal gather a good summe if you cast your accomptes in this wise: if vertue come alone, she is not to be refused: if she come with the companye of suche as the world esté meth, not as a seruant but as a maistresse, which is hard and seldome, she is also to be imbraced. But yet if you stande on this poynt, you are in greater danger to slide: for vertue clothed is not so sure to trust as if it be naked & bare. Then a little vertue exceeding in one, maye not be supplied with great store, and abundance of other gifts and goodes

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in an other: for we must in our doings first seeke the kingdome of heauen, as for other things, after them seeke the Gentiles, if they be sought with care, euen when we thinke vs nearest, we are often furthest off, and shoote to short. If we attaine the thing desired, yet we lacke the fruition, as when we wanted the thing. If we enioy it, yet the space is shorte. But if they come as vnbidden guestes, then are they most welcome: yea if we seeke them not, the promise is, they shall be cast vnto vs: and if they be cast, then come they in their kinde. Nowe then to speake somewhat of other respects seuerally, you may remēber the suiter whom I commended vnto you, I did so qualifie, that as I would not haue him godlesse, so I wish him not to be witlesse: for that I recken a most honest respect, so that you discerne the true wisdom from the false, so that the simplicitie of the doue ioyne not with the wilinesse of the serpent: nether shall this hinder my honest & godly wower in his suite, but rather further. For as foeles are fortunate, so the ver-

tuous

trous commonly haue lesse want of wis-
dome. The feare of the Lord is wisdom.
Iob.28. Christ is the wisdome of the fa-
ther: therefore if you make accompt of
true wisdome, in this behalfe you shal be
best sped in the true Christian: and by
this I neede not to make comparison be-
twixt the godly and the wise, so that you
vse your wisdome to discerne and iudge
aright of wisdome, for as much as the
right wisdome, the righteous hathe ob-
teyned. Only if the comparison stand be-
twixt the wise and the welthy or hand-
some, let Salomon be your counsellour
here. Prouer.8. Wisdome is better than
precious stones, and al pleasures ars not
to be compared vnto hir: and Prouer.16.
How much better is it to get wisedome
than golde, and to get vnderstanding is
more to be desired than siluer. And thus
the Preacher maketh comparison. cap.7.
Wisdome is good with an inheritance,
and excellent to them that se the same:
for a man shall rest in the shadowe of
wisedome, and in the shadowe of Si-
uer. But the excellencie of the know-
ledge

ledge of wisedome geueth life to the possessors therof.

Nowe if the righteous and the riche stande in comparison, yet I trust my powre spirited suter shall not be outfaced, you sitting as iudge: and suche I trust shall be your sentence, as was Themistocles answere (a Captayne among the Grecians) to hys question, whether a man should bestow his daughter vpon a good powre man, or vpon a riche man not so honest: his answere was (as Tullie sheweth *lib. 2 Officiorum*) I rather lyke the man that lacketh money, than money which wanteth a man. So little thought he that riches and substance did make a matter of marriage, that she seemed not to him to marrie for anye regarde of the man, that hath such respect of riches: and that she that maryed not an honest man, did scarse marie a man. Some in deede haue their fansie so leade as thoughe moneye made men: But let this be your Poesie rather, when you make your mariage: Manners makes man. Consider the saying of the Prophet. Psal. 37.

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and Pro. 16. A small thing that the iust man hathe, is better than great riches of the vngodly, wicked and mightie. There is a good peece of counsel in the. 13. of Ecclesiasticus, concerning those with whome we may not win familiaritie, for he saith: Burthen not they selfe about thy power whilest thou liuest, and company not with one that is mightier and richer than thy selfe: for, howe agree the kettle and the earthen pot together? For if the one be smitten against the other, it shall be broken. Wherefore in thys behalf an equalitie were a goodly propertie. That would take away the occasion of such quarrels and complaints as the vnequall matches (we see) lay one in the others dish, which choaking morsels you know are not easie to digest. I wish you welth and riches, for I knowe they are the good gifts of God. But I feare least vertue wil be ouerwhelmed where such floods breake out. Ye that will tarrie for the company of a rich man to go to heauen, it will be long or he come there. For his way is as streite as the eye of a

uædle, and he himselfe as huge as a Ca-
mel. Ecclesiasticus maketh a maruaile of
y rich vpright man. 20, 02. 2. Chap. Haue
not this mind with you (sister) as to seeke
a rich mariage: For then you misse of the
right marke of mariage ordeyned for
your comforte: there lyeth not the way
leading to rest and quietnesse. 6. Timo.
For they that will be rich, fall into temp-
tations and snares, and into many fo-
lish and noysome lustes whiche drowne
men in perdition and destruction: and re-
peate that saying with your selfe: the de-
sire of money is the roote of al euil. Take
heede that that roote ouergrow not other
good floures: but hearken vnto the sen-
tence that our Sauiour pronounceth:
Woe be vnto you that are rich, for you
haue receiued your consolation. Luke. 6.
Where therefore be the boundes that S.
Paule appointeth vs: If we haue, sayth
he, foode and rayment, let vs therwith be
content. Truly herein consisteth not true
riches, to possesse this earthly treasure,
the meate of Mothes, and the bayte of
theeues: But suche as my commended

suter

ſuter poſſeſſeth, if you may be partaker thereof; then maye you ſay. My lot is fallen to me on a faire grounde, and that you haue a goodlye heritage. Godlineſſe (ſaith the Apoſtle) is greate gaine, if a man be content with that he hath: euen that is it which my ſuter bringeth, godlinoſſe with contentation. Wherefore then ſhoulde you deſire the mariage of the riche? you ſee it bringeth no reſt: you ſee godlineſſe is the true riches. Do you ſeeke to ſtablish vnto you and yours an inheritance? Hearken then what the Prophete ſayth: Pſal. 37. The euil doers ſhall be cut off, and they that wayt vpon the Lord, they ſhall inherite the land. Againe, the meeke men ſhall poſſeſſe the earth. And againe, the Lord knoweth the dayes of vpright men, & their inheritance ſhall be perpetuall. Do you ſeeke a continuance & perpetuitie in things? Iames ſayth, as when the ſun riſeth with heate thē the graſſe withereth & his floure falleth away, & the beautie of the faſhion of it periſheth: euē ſo ſhal the rich man fade away in all his wayes. But the iuſt they

florish like the palme trée, they are like ẏ Bay trée, euen græne & fresh like themselues. Pro. 12. The rote of the righteous shal not be moued. Do you desire to haue such a head as may best defend you from iniuries and oppressions: who is of more might than the righteous? Dauid sayth. Psal. 34. The angell of the Lord pitcheth rounde about them that feare him, & deliuereth them. And againe: the eares of the lord are open vnto their prayers, and his eares are open vnto their crie, yea he kepeth their bones that none of thē be broken, he numbreth their heares that none of them be lost. Do you feare peril or penurie? of the righteous thus saith ẏ Prophet. Psa. 37. They shal not be confoūded in the perillous time, and in the days of famine they shall haue inough. You will say, for my selfe I can hold my selfe content, but my childrens case moueth me. Harkē how Dauid speaketh of his experience. Psal. 37. I haue bin yong and now am old, yet I saw neuer ẏ righteous forsaken, nor his séede begging their bread. Doubtlesse G O D shall prouyde for

you

you and yours sufficientlye and abundantly. if you caste awaye all suche worldly respectes, and muche more than otherwise. Nowe I thinke these shall suffise to vnderset and staye you by that you fall not on this side. The nexte care concerneth my second suter, that he take you not with the bayte of beautie, wherby manye wise women and men haue bin deceyued, and with a shorte pleasure haue purchased long and desperate repentance. This caused Salomon to commit follie .11. of the .1. Kings. This coled the mightie Sampsons courage. Iud. 16. Did not the beautie of Bethsebe so ravish ye eyes of holy Dauid, that he committed with hir moste abhominable adulterie, and made him also guiltie of bloudshed; for it is written .11. of .2. Samuel. He saw a woman washing hir selfe, and the woman was very beautifull to looke vpon. You might abuse these examples to folly, as to saye: These men were notable for strength, for wisedome, for godlynesse: maruaile not then (might you saye) though I be ouercome in that case.

Not so sister, but thys consider in these examples, that if suth of so excellent graces haue bene ledde awaye with these traynes, you haue hereby a faire warning to beware, and to be very circumspect in so subtill a pointe and so daungerous a case: if you giue place to such fantasies that they ouercome reason, you may soone slip into those inconueniences that you see in the examples of others, you may plucke the house on your head as Sampson dyd. As you chose your marke so goeth your game: as you make your foundation, so will your building be: if the one be stedfast, the other will not lightly shake: but if the one be not surely grounded, a little blast marreth much work: surely the handsome person of man is not of long continuaunce. Besides that, it is subiect to corruption by innumerable meanes. Wherfore if your mariage hang upon that knot, a little force will breake it, a little leboure will undoe it, and of it selfe it will decay and weare away. If this fansie be ye leader of your loue, you follow a blinde guide, you

may ſone ſlide and wander out of your right waye. Many an vnſauery weede beareth a faire bloſſome: ſo vnder a faire face, there lieth bidde many a foule fault, and with ſounde loke often is couered in the hollow heart, all hatred. (A liuelye example in Abſolon. 14. Sam. 2.) I haue read an hiſtorie of one Paulus Aemilius a noble man of Rome, matched with a wife called Papyria, both for birth and beautie (to iudge) worthye ſuche an huſbande. Howbeit he diuorced hir: and when hir friends entreated for hir, demaunding of him what ſhoulde be the cauſe moouing him ſo to doe, for they ſaw none, ſeeing that ſhe was to beholde manerly and modeſt, fayre and fruitefull. Then he for answere, thruſteth out hys foote, and ſayth: Beholde, ſee my ſhoe, is it not fayre? is it not newe? yet none of you woteth where it wringeth me. Belyke there was ſome ſecret fault in that woman not to be borne withall, whych was ſo lothſome vnto the huſbande, as hir beautie coulde be pleaſant. Be aduiſed therefore, leaſt you finde that your

handsome husband haue that, which this man found in his faire wife, If you will not that your shoe wring, measure hym before you buie, and iudge not of hym by the colour, but measure him rather within than without, least you wring for it afterwarde. The godly personage without wisedome & vertue, what is it better than a painted man? Plato ỳ Philosopher in the person of Socrates, thus saith to Alcibiades: Ye that at anytime hath loued Alcibiades body, hath not loued Alcibiades himselfe: but he ỳ loueth thee, loueth thy minde, *nunc tui corpus amatur. &c.* And the wise Tullie sayth: Man is as his mind is, & not that forme & figure whiche may be pointed at with ỳ finger. For this you vnderstande that man consisteth of two parts, ỳ one as ỳ mind endued with reason that beareth ỳ image of god: the other as ỳ body which we haue common wyth the brute beasts. Wherefore Dauid you know, cõpareth that mã that lacketh vnderstanding vnto horse & mule: and I, me thinkes, may well cõpare such lusty lads whose commendation is onely on their perso-

personage, and lacketh learning, witte, and honestie, vnto Plato his Man, as Diogenes called. When that Plato in his schoole had defined a man in this wise, as to be a liuing and twolooted creature, made vpright, and without any feathers: Diogenes thinking, that he had not well defined or expressed the nature, because he suppressed that which was most proper to man, and did concerne the mynde and gifte of reason, he pluckte me a Capon bare, and turned him into the schole, saying: Beholde Platos man. Thus is a man if you consider not his mind, a sole, what is he but an vnfeathered soule? A man without maners, what is he better than a capon without feathers? Wherefore if you meete any such in your dyshe, esteeme him as you list, I haue tolde you the price. Trust not to some those fairs faces, which come like capons vpon soppes and Sugar. That braue apparell, what is it but Peacockes feathers? the good cõplexion, the strength of the body, the white hand, the cleane leg, what are these, but fading flattering flowres? what

but baites to deceiue the foolishe fishe: all these serue but to please the eye, and to satisfie the fantasie of the flesshe. Consider what is writtē in the .6. of Geneſis. The sonnes of God sawe the daughters of mē that they were faire, & then toke thē wiues of all that they liked. Therefore the Lorde sayde, my spirite shall not alway striue with man. &c. Behold that fleshly fansie of mariage, for that they thereby abused and polluted the holy ordinaunce of God, is expressed there as one of the causes that prouoked God so to powre out the raine of his wrath, and to destroy all flesshe from the face of the earthe. Wherefore in this point I end with the exhortation of S. Iohn. 1. Epist. 2. chap. Loue not the worlde, neither the thinges that are in the worlde: if any man loue the worlde, the loue of the father is not in him: for all that is in the worlde, as the lust of the flesshe, the lust of the eyes, and the pryde of life, is not of the father, but is of the worlde: and the worlde passeth away and the lust thereof: but he that fulfilleth the will of God abydeth for euer.

By

By these, sister, you may cõsider the true and sure waye you haue to walke: you haue the by wayes that may cause you to wander, in some sort stopped vp: you may see, if it please you, the good and the bad, although set forthe but in a rude glasse. Sing not now Medeas song, who sayd: I see and allowe the better, but yet I folow the worse. Giue not Venus your apple, but giue ỹ vertuous your wedding ring: then see how you haue headed your arrow. And then see the blissed estate you stande in, be it yours for better or for worse, for richer, for poorer, he shal be to you an husband, to your childrẽ a father, to your frendes a fauorer, to your enimies a terror, he shall willingly beare part of all your blowes and burdens, he shall double your prosperitie, he shall mourne when you wepe, he shall laugh when you are glad, his loue is sure sealed, euen ioyned by God himselfe. He is not like the riche of whõ the sonne of Sirach saith: chap. 13. If thou be for his profite he vseth thee, but if thou haue nothing, he will forsake thee. He is not like the light

loue

louer for beauty, of whom the wise Plato saith: He that loueth thee for thy fauor, whē that decayeth he wil giue thee ouer. But he shal be one with you both body & soule, he shal walke forth with you herein your pilgrimage on earth, and shall lead you the way to eternal rest. He shall be blessed in al his affaires, if Dauid be a true Prophete. 1. Psal. His wife also shal be blessed, he shal haue fade and blessed seede: for Psal. 111. Blessed is the man that feareth the Lord, and delighteth in his commaundements: his seede shall be mighty vpon earth, the generation of the righteous shall be blessed: riches and treasure shall be in his house, & his righteousnesse shal endure for euer Psal. 128. Blessed is euery one that feareth the Lorde and walketh in his wayes: when thou eatest the labors of thy hands thou shalt be blessed, and it shall be well with thee, thy wife shal be as the fruitful vine on the sides of thy house, euen your husbands wife shal be such a one, if your husband be such a one: & thy children like the Olive braunches round about thy table.

This

This Dauid promiseth and prophecieth, & confirmeth it againe, saying: Loe surely, thus shal the man be blissed (in marying) that man that feareth the Lorde. You will saye peraduenture I wouide thinke my selfe wel bestowed vpon such a man: but the craft is in the catching. the doubt is in the obteyning. But goe you forward in your race of vertue, and then you shall not goe farre before you meete with a mete match: It is an olde saying: The like loueth the like: The sonne of Syrach sayth cap. 13. All flesshe will resort to their like, and euery man will keepe companie with suche as he is himselfe. A vertuous woman saith he chap. 26. is a good portion and a gift to be giuen to some iust Joseph, or some true Tobias. You know that euery good gifte commeth from God as the firste father and founder: yet in this case God appeareth more euidently to strike the stroke to worke as it were immediatly within with his own hand: So saith Salomon Prouerb. 19. House and riches are the inheritaunce of the fathers, but a prudent wife

wife commeth of the Lorde. Wherefore although there be good tokens & markes whereby to make your chose, as by the fruit to iudge the tree: & as Eccl. saith. 27. The word declareth the hart, the talk is the trial of men: yet bicause these are rather probable coniectures than sure demonstrations (for fame oftētimes lieth, the eye deceiueth, the tong dissembleth) therefore whē you haue cast the whole of the summe, yet God is al in al this matter, & the onely maker of good mariages. Be frē then from worldly businesse, be cleare from carnal affections, cast your hope vpon God, depende vpon his prouidence, commit the matter wholly to his hands, resort & flee to him with oft & earnest prayer. For that whē al other ways be tried, is the plainest to seeke, the surest to trust, the rediest to find, for such as seek good wiues & good husbands. You haue a good example in the. 24. of Genesis, howe Abraham proceeded in the mariage of his sonne Isaack: you haue there the prayer that the seruaunt of Abraham made, to whom this charge was cōmitted, howe

he

he entring his iorney, desired God to prosper him, & to shewe mercy vnto his master Abraham, that God according to his faithfull prayer, gaue him a token, wherby he chosey faire vertuous virgin Rebecca. For his parents, whē they perceiued that God wrought with mā, could not denay their good will vnto Isaack, but answered: This thing is proceeded of the Lorde, we can not therfore say vnto thee neither euil nor good. You haue there also the exercise of Isaack, how he was occupied in the mean time, while Rebecca was taken out of his rib, Moyses sayth: He went out to pray in the fielde towards the euening, & that Rebecca first founde him so occupied. This is al, sister, that I haue now to be said: giue your selfe ouer wholly vnto God to be your guide. Let your eyes be so earnestbent vpon hym, as they were wont to be vpon your maistresse whome you haue heretofore serued: then shall God, no doubt, giue you as a portion to the righteous, he shall so ioyne you, that mā may not separat you: Christ shalbe present with you, as at the mari-

mariage of Cana: he shall conducte you with his holy spirite, he shall turne your water into wine, he shal make the sowre swéete, & prosper all your affaires: In ỹ meane time, while God worketh, be not you idle, but practise your self in Isaacks exercise, and God shall sende you an husband of his kynde, euen a faithfull sonne of Abraham, a chosen childe of God. God shal sende his Angell to leade that man vnto your house, euen as he brought Tobias vnto Sara at the house of hir father Raguel. And as my poore prayer maye helpe, the Lord (I beséech him) guide you with his holy spirite, and prouide you an head for your comfort, graunt you long to liue and euer to loue, togither with the encrease of your godly children.

FINIS.

Certain places of Scripture,

touching vngodly matching in Mariage.

1. THe godly, marying with women of a wicked kinred and Religion for worldly cõsiderations, are reprehended. Gen. chap. 6 verse. 1. and. 2.

2 Matching with vnbelæuers maketh ỹ belæuing parties vnreadie to follow Gods calling, and wrappeth them in great danger of Gods vengeance when it is powred on the wicked: as appeareth Gen. chap. 19. verse. 14. & 15.

3 Abraham toke an othe of his seruant, to take no wife for Isaac from amongst the Idolatrous Cananites. Gen. chap. 14. verse. 3. and. 4.

4 Isaac charged his sonne Jacob, not to marrie a Cananite. Gen. 28. ver. 1. & 2.

5 Esau trespassed in marying wyth vnbelæuing womẽ. Gen. chap. 27. verse. 46. Also Gen. 28. verse. 6. and. 9.

6 Not onely maryages with Infidels, but also all other compactes with them are forbidden: neyther may they dwell

in our lande, or any ydolatrous thing be brought into our houses. Exod. chap. 34. verse. 12. 15. and. 16. Also Exod. 23. verse. 32. and. 33. Also Deut. chap. 7. verse. 2. 3. 4. 25. and. 26. The reason of this lawe and commaundement is of continuall force, and seruethg enerally for all the children of God, which is: That the beleeuers bee not snared by the allurements of Infidels, and drawne to Idolatrie.

7 By the false Prophet Balaams counsell the idolatrous women of Moab ioyned themselues to the Israelites, and so ledde them to Idolatrie, as appeareth Numbers chap. 31. verse. 16. Those women therefore by Moyses commaundement were put to the sword: in the same chap. verse. 17.

8 The matche of Duke Zimrie an Israelite, with Princesse Cozbie a Moabite, with Phineas commendation for sleaing them both. Numbers chap. 25.

9 The children of Israell did wickedly in marrying with the Canaanites. Judges. chap. 3. verse. 6.

10 Sampson reproued by hys parentes (who

(who considered the generall lawe of God to the contrarie) for seeking a wife amongst the Philistines. Jud. 14. verse. 3. The inconuenience that insued of hir betraying his secrecie of his riddle to the Philistines, in the same chap. verse. 17. The yll succesſe of that mariage, in the same chap. verse. 20.

11 Salomon, the wiſeſt man that euer was, fell away from God to idolatrie by meanes of his outlandiſhe idolatrous wynes, as appeareth firſt of the Kings. chapter. 11.

12 Iehoram king of Juda, ſonne of godly Iehoſaphat, was a wicked King: the reaſon alſo added: For the daughter of wicked and idolatrous King Achab was his wife. 2. Reg. 8. verse. 18.

13 Ahaziah king of Juda, ſonne of Iehoram, a wicked King: the reaſon alſo added: For he was the ſonne in lawe of the houſe of Achab. His mother alſo was Athaliah the daughter of Omrie King of Iſrael, who was Achabs father. 2. Reg. 8. verse. 26.

14 Achab King of Iſraell maryed Ieſa-

bel the king of the Zidonians daughter, in the first of the Kings. Chap. 16. verse. 31.

Ye solde himselfe to sinne. 1 Reg. 20.

15 Esdras reproued the Israelites for marying with infidels, as appeareth, Chapter. 9. verse. 1. and 2. Princes and great personages especially there blamed for this fault.

16 Those vngodly mariages were dissolued by Esdras cap. 10. vers. 10. 19. & 44.

17 The ceremonies also commaunded, in that speciall permission to the Israelites of marying an vnbeleeuing woman taken in battell, declare and argue, that it is not lawfull for any of the faythfull to match with an vnbeleeuer, before the vnbeleeuer haue renounced whatsoeuer may be a hinderance to godlinesse & true religion. Read Deut. chap. 21. ver. 12. & 13.

18 If the husbande die, the woman is no otherwise at libertie to marrie but in the Lorde. 1. Cor. 7. verse. 39.

19 We are forbidden to be vnequallye yoked with infidels. 2. Cor. 6. verse. 14.

20 Paule shewing that he might lawfully charge the congregation, to whiche

he preached, with a wyfe, restrayneth this his libertie both of marying, and also burthening those whome he taught, with this condition: That the wyfe be a sister, that is, a beléeuing woman. 1. Cor. 9 verse. 5.

21 In wynes it is required that they fear their husbandes, that they submit themselues vnto them as is comely in ỹ Lord Ephes. 5. verse. 33. and Colos. 3. verse. 18. But no hope of this duetifull feare & submission in an vnbeléeuing woman. For it is commonly séene that the vnbeléeuing wife ouerruleth the beléeuing husbande, & causeth him eyther to make a plaine shipwracke of fayth, or so coleth his godly zeale, that he may hardly be discerned from an infidell.

22 Parents are commaunded to bring vp their children in instruction and information of the Lord. Ephes. 6. verse. 4. and. 1. Tim. 3. vers. 12. But when the husbande and wife be of contrarie religion, this worke of educatiõ can in no wise be well ordered.

23 Peter commaundeth wynes to bée

such maner of women as haue hearts vncorrupted. 1. Epistle. 3. verse. 4. By whose pure conuersation the vnbeléeuers mate be wonne. In the same Chapter. verse. 1. &. 2. They must be faythful in al things. 1. Tim. 3. verse. 11.

24 As vnitie and like affection in al prosperitie and aduersitie is requyred in all Christians: So especially it is requisite in the godly husband and godly wife, who ought to dwell togither as fellowe heyres of the grace of life, that theyr prayers be not interrupted. 1. Pet. 3. verse. 7. and. 8. But when a beléeuer is matched with an vnbeléeuer, no hope of this communion & like affection in prayer to God.

FINIS.

OMNIA
BE